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THE APOSTLE ST. THOMAS IN AMERICA.

THERE is current among the Mormons an interesting story regarding the mission of Christ. According to the tradition related by Bancroft,[1] the Lost Tribes of Israel found their way at an early date to America. Almost immediately upon their arrival in the strange land they separated so as to become in time two distinct nations. The Nephites, so called from the prophet Nephi, who had conducted them, were persecuted on account of their righteousness, by their faithless brethren, the Lamanites, named after Laman, their wicked chief. In spite of the numerous marks of divine protection which the Nephites had received from God, they too eventually fell from grace, thus bringing upon themselves the divine chastisement for their ingratitude. A thick darkness covered all their lands; earthquakes turned mountains into valleys; human habitations were destroyed by torrents and landslides or by lightning. Thus perished the most perverse among the Nephites and Lamanites. Those who survived these judgments received tokens of the birth and death of Christ, by certain strange phenomena which appeared in the heavens and in nature on earth. These were such as had been foretold by their prophets. Tradition has it that they actually received a visit from Christ, who, before His Ascension, appeared in the midst of the Nephites, in the northern part of South America. His instructions, the foundation of the

[1] *The Native Races of North America*, Vol. V, p. 98, seq.

New Law, were afterwards graven on plates of gold, and some are to be found in the "Book of Mormon;" but by far the greater number will be revealed to the saints at some future time. After Christ had ended His mission to the Nephites, it is said, He went up into heaven; and the apostles designated by Him set about preaching the gospel throughout the continent of America. Conversions to the religion of Christ took place everywhere among the Nephites and the Lamanites, and for three centuries they remained a godly people. But towards the end of the fourth century of the Christian era they returned to evil ways and once more were smitten by the arm of the Almighty. A terrible war was waged between the descendants of the Nephites and those of the Lamanites, which resulted in the almost entire destruction of the former. Driven by their enemies towards the North and Northeast, they were vanquished in a final struggle near the hill of Cumorah, in New York State, where historical tablets establishing these traditions have since been found by the Mormon leader, Joseph Smith.

There exists another ancient legend which has it that during the forty days between our Lord's Resurrection and His Ascension, He traversed the whole earth with giant strides, and that all His footprints were to be marked at some future time by the erection of a Christian church. If this pious tradition were true, the sites of numberless Catholic churches in North and South America would prove that Christ had traversed the western hemisphere in many directions.

Whilst there is no historical evidence to show that our Lord extended His mission on earth by a visit in His human form to our continent, we know that America is part of that universal world which He sent His Apostles to evangelize. The question, whether any of the Apostles actually preached the Gospel in America, has long been discussed, according to the rules of historical criticism, as has been witnessed by the learned members of the different Americanist Congresses, notably those held at Copenhagen and Luxemburg.[2]

[2] Gaffarel: *Histoire de la Découverte de l'Amérique*, t. I, p. 428, n. 1.

The first man seriously to assert the evangelization of America by the Apostle St. Thomas was probably the learned and famous scientist and lapidary, Jaime Ferrer de Blanes, who wrote to the discoverer Columbus from Bruges, under date of August 5, 1495: "I, Señor, meditate upon the mysterious fact that God's infallible Providence sent the great Apostle Thomas from the West to the East, to promulgate in the Indies the sacred law of the Catholic faith; and that same Providence has urged you, Señor, to take an opposite way, from the East to the West; so that by God's will you have reached the extreme parts of Upper India; thus you make known to the descendants of the former inhabitants what these have neglected of the preaching of Thomas; in order that the word may be fulfilled: 'their sound hath gone forth into all the earth;' and very soon you will reach, under the divine guidance, the great gulf, on the shores of which the glorious Thomas has left his saintly body."[3] Blessed de las Casas, Bishop of Chiapa, states that even in those early days the belief was general that the Apostle St. Thomas had left certain traces of his sojourn in Portuguese Brazil.[4] Charlevoix[5] says that, according to Oviedo's confident assertion, the Apostles James and Paul preached the Gospel in the Antilles or ancient Hesperides. In a note, Prescott[6] states: "Piedrahita, the historian of the Muyscas, is satisfied that St. Bartholomew, whose travels are known to have been extensive, paid a visit to Peru, and scattered over it the seeds of religious truth. The Mexican antiquaries consider St. Thomas as having had charge of the mission to the people of Anahuac. These two Apostles, then, would seem to have divided among themselves the New World, at least the civilized portions of it. Velasco, a writer of the eighteenth century, has little doubt that they

[3] Navarette: *Coleccion de Viages y Descubrimientos*, Vol. II, p. 119; *American Cath. Quart. Review*, Vol. XVII, p. 50; *Ad Rom.*, 10: 18. De Blanes, however, had the East Indies in view.

[4] *Coleccion de Documentos ineditos para la Historia de España*, t. 66, Apend., C. CXXIII, p. 454.

[5] *Histoire de l'Ile Espagnole*, t. I, p. 90.

[6] *Conquest of Peru*, Vol. I, p. 109, n. 36.

really did come." Sahagun,[7] likewise, states that the famous Mexican lawgiver, Quetzalcoatl, was one of the many Yucatan prophets who at various times renewed the teachings of Chilam Cambal, whose name, according to the Chinese idiom, is identical with that of St. Thomas.

The space at our command would not suffice to record the names of all the authors who advocate the thesis of St. Thomas' mission in America. Besides Garcia, Torquemada, Siguenza, and a host of Spanish writers, many modern authors, such as Kingsborough, Gleeson, De Costa, might be quoted. But these, one and all, may easily be traced as having drawn their conclusions from a few common sources, such as early Christian legends, resting in part on certain interpretations of Holy Writ, and the traditions current among the descendants of the aborigines.

One of the leading witnesses among the early Christian writers, cited as authority for the belief of the evangelization of our hemisphere by St. Thomas, is St. Clement. Being a contemporary of the Apostles, he is supposed to have obtained from St. Thomas his knowledge of the existence of "the other world," of which he speaks in one of his letters to the Corinthians.[8]

Solorzano[9] states that there appear to be unmistakable traces of early Gospel preaching in the New World; and adds that Tertullian, in Chapter VII, of his *Contra Judaeos*, after asserting that the voice of the Apostles and the doctrine of Christ had been heard by all the peoples of the earth, specially enumerates the Parthians, Medes, Elamites, the people of Mesopotamia, the Armenians, Phrygians, Cappadocians, the inhabitants of Pontus, Asia Minor and Pamphylia, the Egyptians, Africans, Romans, Jews, the Getuli, the Moors, Spanish, Gauls, Britons, Sarmatians, Dacians, Germans, and the Scythians; and that the same voice and teaching had been heard by the inhabitants of many strange countries and lands unknown

[7] Ap. de Mier, *A Memoir to the Historia General de las Cosas de Nueva España of Sahagun*, p. iv.

[8] Cfr. Sahagun, *Historia General*, I, p. xviii.

[9] *De Indiarum Jure*, p. 185, n. 52–53.

to us, and which, he says, we could not enumerate; yet these peoples know the name of Christ, who has come and reigns, before whom the gates of all cities have been opened and none are closed; before whom all iron chains have been broken and steel locks unbarred. Does he not, asks Solorzano, point out, as it were, with his finger the distant regions of which we have no knowledge—of America? Tertullian applies to the Apostles personally the words of Psalm 18: 5—"Their sound hath gone forth into all the earth, and their words unto the ends of the whole world."[10] Oviedo[11] and others refer to the learned Pope St. Gregory, who plainly affirms[12] that the mystery of our Redemption has been announced in every part of the universe. The great continent of America might well be included in the meaning of such an expression.

These ancient Doctors of the Church relied in their assumption mainly upon the words of Holy Scripture, and in particular on the commission given the Apostles by our Lord Jesus Christ, to go and teach all nations, and on the statements of the Apostles themselves. "And Jesus coming spoke to them, saying: All power is given to Me, in heaven and on earth. Going, therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28: 18, 19); and, according to St. Mark 16: 15, 16, "He said to them: Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." This command might be understood to apply, not solely to the Apostles personally, but as well to all their successors; all the more so, as there is added in St. Matthew 28: 20: "And behold I am with you all days, even to the consummation of the world;" but it accords in some way with the idea of the mercy of Almighty God, "who will have all men to be saved, and to come to the knowledge of truth" (1 Tim. 2: 4), to interpret the words as directly and

[10] *Ad Rom.*, 10: 18; *Adversus Marcion*, l. IV, cap. 43.
[11] *Historia General de las Indias Occidentales*, fo. IX, l. II, cap. vii.
[12] *Moralia*, ad cap. 16, Job.

personally regarding those to whom they were spoken, who themselves seem to have so understood them. For, before separating at Jerusalem, the Apostles apportioned the world amongst them, and went forth in different directions in obedience to the divine mandate. Collateral texts would appear in a measure to support and confirm this interpretation. The same commission is related by St. Luke, as follows (24: 46–48): "And He said to them: Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead on the third day; and that penance and remission of sins should be preached in His Name unto all nations, beginning at Jerusalem. And you are witnesses of these things." There can be no doubt but that the Apostles are meant personally here, as they alone had personally heard and seen "these things," and should now, starting from Jerusalem, go and testify to them before "all nations." The same injunction is again made in the Acts of the Apostles, which are a partial history of its fulfilment: "But He said to them: You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth."

That the Apostles were faithful servants and carried out their Master's command is seen from their own testimony. St. Mark closes his Gospel with the words: "But they (the Apostles), going forth, preached everywhere, the Lord working withal, and confirming the word with signs that followed." St. Paul, too, testifies, in several places, that he and his colleagues evangelized the whole world. Writing to the Romans (10: 13–18), he tersely argues about the responsibility of all who do not believe in the teaching of our Lord. He acknowledges that those who have not the Gospel preached to them cannot be held responsible or as guilty; but, says he, where are they to be found at this day; in all the world, who can allege invincible ignorance as an excuse? "Whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on Him in whom they have not believed? Or how shall they believe Him of whom they have not heard? And

how shall they hear without a preacher? And how shall they preach unless they be sent? As it is written: 'How beautiful are the feet of them that preach the Gospel of peace, of them that bring glad tidings of good things!' But all do not obey the Gospel, for Isaias saith: 'Lord, who hath believed our report?' Faith, then, cometh by hearing, and hearing by the word of Christ. But I say: Have they not heard? Yes, verily their sound hath gone forth into all the earth, and their words unto the ends of the whole world." St. Paul had already said to the Romans that the Christian faith in which they believed "was spoken of in the whole world" (1: 8), and consequently had already then been preached in every country of the earth.

Equally strong, if not more conclusive, are the words of the Apostle to the Colossians (1: 3–6): "We give thanks to God and the Father of our Lord Jesus Christ . . . hearing your faith in Jesus Christ . . . which is come unto you, as also it is in the whole world; and bringeth forth fruit, and groweth, even as it doth in you." And further on in the same chapter (21–23), he says: "He (Christ) hath reconciled you . . . if so ye continue in the faith . . . which you have heard, and which is preached in all the creation that is under heaven."

It is certain that many of the great Christian writers interpreted St. Paul's words and the other kindred passages of the Sacred Text in this sense. Don Juan de Solorzano Pereira, a celebrated Spanish writer of the sixteenth century, who himself opposes this interpretation,[13] believing that the Spanish had first introduced Christianity into America, cites as against his own view the names of SS. Hilary, Chrysostom, Jerome, Thomas, and Euthymius, Theophylactus, Tostatus, Gagnaeius, Jansenius, Maldonatus, and other commentators of the twenty-fourth and twenty-fifth chapters of St. Matthew's Gospel; also St. Ambrose, interpreting the tenth chapter of St. Luke; Bede, on the thirteenth chapter of St. Mark; Adrian Finaeus, in his work, *Flagelli*, l. 2, c. 12; Pinstus, commenting on the second chapter of Daniel; Leo Castrensis,

[13] *De Indiarum Jure*, l. I, cap. xiv, p. 177, n. 2, 3.

in the first book of his Apologetics; Genebrardus, in the second book of his Chronography. He adds that the opinion of the Apostles' personal preaching in America is especially upheld by Fr. Stephen de Salazar, in the third chapter of his sixteenth discourse on the symbol of the Apostles; as also by Acosta, in his *History of the Indies*, l. 5, c. 25; by John a Ponte, *Utriusque Monarchiae*, l. 2, c. 2; by Fr. John a Torquemada, in his *Indian Monarchy*, l. 15, c. 4, 7, 48, 49; by Malvenda, in his third book on the Anti-Christ, c. 2, 25, seq.; and by John del Cano, in his commentary on Psalm 18. It is but fair to add that Solorzano objects, on grammatical grounds, though, I think, not conclusively, to the interpretation of the various Scriptural expressions which I have cited.

Now, it would not seem quite an unreasonable induction to assume that St. James, St. Paul, or St. Thomas found either in the Phœnician ports, or in those of the Red Sea, vessels waiting to transport them to the American shores. Our relatively defective knowledge of the history of our ancestors prevents us probably from sufficiently realizing that the messengers of the Almighty did sail to those Polynesian Islands and to the adjoining continental shores, to which the savage tribes who inhabit them to this day must have navigated at some distant epoch. But suppose that, for the sake of argument, it be granted that human means of transportation from Palestine or from European coasts to America were unknown during the lifetime of the Apostle St. Thomas, there are writers who maintain that the assumption of a miraculous intervention of God for the purpose of spreading the true faith need by no means be excluded. Solorzano, whom I have already cited as opposed to the theory that St. Thomas visited the American continent,[14] readily admits the possibility that the true faith may have been carried by a miracle over all the regions of the earth, how distant soever and unknown, and that in a shorter space of time than intervened between the wondrous transport of the prophet Habacuc from Judea to Babylon and back again, related in Daniel 14: 32–38, or that of the deacon Philip, from the desert to Azotus.[15]

[14] *Op. cit.*, l. I, C. XIV, par. 67, p. 188.

[15] Acts of the Apostles, 8 : *in fine*.

There are records to indicate that St. Thomas travelled through Parthia, Media, Persia, Hircania, and Bactria, and thence proceeded further east to India proper.[16] Greek-speaking Christian congregations still exist at Socotera, the place in which the missionary Theophilus was preaching at the time of Emperor Constantine. It is well known that an entire Christian population was found here by Kosmas Indicopleustes in the sixth century, by Arabian freighters in the ninth, and finally by the Portuguese in the year 1507. According to the traditions of the Syrian Christians, the Apostle passed by Socotera and landed at Cranganor, where took place the first conversions of the Indian people. He established Christian communities all over the coasts of Coromandel and Malabar, until he shed his blood for the doctrine he was preaching—in a place, since called *Beit-Tuma*, or house of Thomas. This tradition is related by St. Gregory of Nazianzen, and by a merchant of Alexandria who found Christians also in Ceylon.[17] Nicephorus, of Constantinople, and nearly all the authors referred to by Solorzano, state, moreover, that St. Thomas preached to the Chinese and the easternmost peoples of India. It would not, therefore, have been such an extraordinary matter to have followed these nations in their migrations eastward to Polynesia, and even as far as the Americas.

We come now to some prehistoric vestiges found in America, that would seem to indicate the actual presence of the Apostle St. Thomas on this continent.

The most ancient traditions of the Peruvians tell of a white-bearded man, named "Thonapa Arnava," religiously honored in Callao, who arrived in Peru from a southern direction, clothed with a long violet garment and red mantle. He taught the people to worship Pachacamac, the Supreme God and Creator, instead of the sun and moon; who healed the sick and restored sight to the blind. At his approach, wherever he went, the demons took to flight. With the chief of Peccari-tampu he left his notched stick, to remind him of the commandments. Having pronounced a

[16] *Breviarium Romanum*, ad. XXI Dec.

[17] Peschel: *Geschichte des Zeitalters der Entdeckungen*, S. 5.

judgment against the city of Yamquerupa, which was afterwards engulfed in the ocean, because it had persecuted him, he was taken prisoner in Caravaya, and led to the adjoining hill, to the top of which he had carried a cross. Set free by a beautiful youth, who, appearing to him, touched his bonds, he escaped and sailed away with his young deliverer on his mantle spread open on the waters of the lake. He at length came to Copacabana, on Lake Titicaca, and there suffered death; and his dead body was placed on a canoe, which drifted into the open sea.[18] Horn[19] aptly remarks that proper names frequently undergo slight variations in their passage from language to language, so that Thonapa might easily represent Thoma-Papas. The surname "Arnava" is not unreasonably interpreted from the Peruvian Quechua dialect, in which *arma* or *arna* signifies to bathe or pour water, referring probably to the ceremonies of baptism administered by St. Thomas in Peru; and this assumption receives illustration from the use of the two names combined among the South American tribes, namely, Mahanarva, or Thomas the Baptist.

Sahagun tells the curious fact that the Peruvians gave to their missionaries, after the Spanish conquest, the name of Paytumes, or Padres Tomés.[20]

The Chilians likewise have a tradition of a bearded and shod man, who had appeared to their forefathers, healing the sick and procuring for them, when their land was parched, abundant rains.[21]

It is especially amongst the oldest nations of Brazil that the memory of the Apostle has been religiously kept. They have preserved the tradition that he preached to them. Nieremberg[22] writes: "The East Indians still show a path followed by St. Thomas on his way to the kingdoms of Peru. The Apostle's preaching is also remembered by the people of

[18] Bastian: *Die Culturländer des Alten Amerika*, b. II, s. 58–67.

[19] *De Originibus Americanis*, l. 3, c. 19, p. 219.

[20] *Historia General*, p. iv.

[21] Bastian: *loc. cit.*

[22] Nieremberg: *Historiae Naturae*, l. XIV, c. cxvii; cfr. Bancroft: *Native Races*, Vol. V, p. 26, n. 61.

Brazil, and a similar tradition exists among other savage tribes of America. It is related in particular that St. Thomas had gone to Paraguay along the Iguazu River; and afterwards to Parana on the Uruguay, on the bank of which is pointed out a spot where he sat down to rest. According to the ancient reports he foretold the later coming of men who would announce to their descendants the faith of the true God. This tradition is indeed a great consolation and encouragement to the preachers of our holy religion who suffer much in their labors for the faith among those barbarous nations." Lescarbot[23] relates as follows: The great missionary of the Brazilians, John de Leri, explained one day to them the origin of the world, and how they should believe in the Creator. They followed him with the greatest attention and evident signs of astonishment. But when he had finished his discourse, one of the elders rose up to answer. "You have told us wonderful things," he said, "that have brought back to our minds what we have often heard from our forefathers; namely, that very long since a certain *Mair*, a bearded and clothed stranger, had been amongst them, and had sought to turn them to the God whom he announced to them; and he spoke as you speak now to us; but they would not be led. When he departed another came, who, to punish them, distributed arms amongst them, with which they have ever since been killing one another. Nevertheless, neither will we change our manner of life, because if we should do so our neighbors would deride us."

Horn, in the place mentioned above, writes that St. Thomas preached to the people of Brazil, or at least was known to them. For, as it appears from their legends, they still remembered the saintly man, whom they called *Meyre Humam*. He believes that this personage was the Apostle St. Thomas. In the first place, *Meyre*, in their language, means a stranger with beard and clothes, and *Humam* is easily converted to the Apostle's name. Furthermore, the particulars related of him in Brazil correspond with those recounted of their Apostle by the Indians on the coast of

[23] *Histoire de la Nouvelle France*, p. 722.

Malabar. Sahagun[24] assures us that anyone reading the chronicles of Brazil, especially those written by Padre Manuel de Nobrega, must be impressed with the fact that in that country, down from ancient times, besides the names of Jesus and Mary, the name of St. Thomas, who preached there, is preserved.

As a result of careful research, Bastian has lately published the following interesting particulars:[25] A white-bearded man, Sumé by name, came from the East, to teach agriculture, and to introduce corn into Brazil, where he opened roads by making the trees of the forest move back, while the wild animals cowered before him. He turned into boomerangs the missiles of the Cablocos who assailed him. When he departed, sailing down the river, he left his footprints on the neighboring rocks, and these traces of Tzumé are to be found in Eastern Brazil, in the province of San Paolo, on the "Praya de Embare," between Santos and San Vincente, and on the mountain tops of Serra do Mar, in Spiritu Santo and Bahia, near Gorjahu, where Emanuel Nobrega, S.J., saw them, as he writes in a letter, dated 1552.[26] It will be noticed that Sumé or Tzumé bears a striking resemblance to the Apostle's name.

It is also stated that St. Thomas entered Paraguay[27] and the neighboring provinces. Sahagun relates that the Commissary of the Franciscans, who, with four other religious, had been sent to La Plata, wrote on the first of May, 1533, from Port Don Rodrigo, to one of the members of the Council for the Indies a most remarkable letter, in which he states that the Christians had been received like angels by the natives, from whom he had learned that, four years before, a certain prophet, called Eguiara, had been there and had announced to them that ere long Christians, brothers of St. Thomas, would come to baptize them, and that the newcomers would not harm them, but, on the contrary, do them

[24] *Loc. cit.*
[25] *Op. cit.*, b. II, s. 60, 879.
[26] Solorzano: *op. cit.*, l. I, c. XIV, par. 59.
[27] See Nieremberg; Bancroft, *loc. cit.*

great services. The writer had also seen from their songs, which the prophet had taught them, that he had enjoined them to keep the Commandments and many other Christian teachings. This report is hardly more surprising than the extract made by Gaffarel[28] from the *History of Paraguay* by Charlevoix, from whom we glean the following: When, in the year 1609, the Fathers Cataldino and Moceta penetrated into the wilderness of America, to convert the Guaranis, the Cacique Maracana and some other chiefs of the tribe assured them that long ago, according to their ancestral traditions, a learned man, named Pay Zuma or Pay Tuma, had preached in their country the faith of heaven and had made many conversions amongst them. Yet, in leaving he had foretold them that they and their descendants would abandon the worship of the true God, whom he had made known to them; but that, after the lapse of centuries other messengers of the same God would come with a cross, like the one they saw him carrying, and would restore among their posterity the faith he was preaching. Some years later, when Fathers Montoya and Mendoza were in the district of Taiati, in the province of Santa Crux, the Indians, seeing them approach with crosses in their hands, received them with great demonstrations of joy. The missionaries, manifesting their astonishment, were told the same story as was told Cataldino and Moceta. These natives designated their ancient Apostle also by the name of *Pay Abara*, or the Celibate Father. Pay Zuma seems, however, to have been the more common appellation. In all these regions the first Christian missionaries of the sixteenth century were called Payzumas, by the aborigines.[29]

Traditions similar to these are reported in other parts of South America, such as those of the Tupinambas, and along the Uruguay, where is shown still the resting-place of the Apostle during his sojourn among the tribe.[30] But it is a remarkable fact that there seems to be no remembrance of

[28] *Histoire de la Découverte de l'Amérique*, p. 429.

[29] *Cfr.* Horn, *De Originibus Americanis*, l. III, c. 19, p. 218; also Bastian: *ib.*

[30] Nieremberg; John Eusebius: *Historiae Naturae*, l. XIV, c. cxvii, ap. Bancroft, Vol. V, p. 26, n. 61.

him in the northern half of our continent; although Sahagun, commented by Dr. de Mier,[31] assures us that the famous Mexican high priest and civilizer, Quetzalcoatl, was none other than St. Thomas. "Cohuatl," he says, means not serpent, as it is often mistranslated, but "twin," that is, the name of the Apostle, who was called Didumos, which means "twin;" an interpretation confirmed by the fact that in Mexico there was no serpent-worship, and no serpent is represented on any altar. He adds that so learned a man as Siguenza was of the same belief.[32] Sahagun goes further and makes the confident though hazardous assertion that we must abandon ourselves to the blindest pyrrhonism if we refuse to admit that "a venerable white man, with long hair and beard, and walking with a staff, preached a holy law and the fast of forty days all over America, and erected crosses revered by the Indians, to whom he announced that other men of his creed would come from the East to instruct and rule over them. This fact, he says, is established by all histories written by Spaniards, as well as by the hieroglyphics of Mexico and the quipos of Peru;" and in support of this broad statement[33] he says: "Father Calancha, born in the city of La Plata, fills the whole of the second book of his *Chronicle of St. Augustine of Peru* with arguments in favor of the position that the Gospel was preached in all the Indies by the Apostle St. Thomas, who is the only Apostle declared by the Fathers of the Church to have gone to barbarian and unknown nations. In that work the reader will notice the great number of Spanish and of foreign authors who have upheld the theory, such as Father Alonso Ramos, in his history of Copacavana; Ribadeneira, in his *Flower of Saints* and *Life of St. Thomas*, and many others. It is also noteworthy that while over-zealous missionaries pounded out ancient inscriptions on rocks, venerated by the Indians as precious relics or souvenirs of the venerable man who preached them a holy law, St. Toribius, Archbishop of Lima,

[31] *A Memoir to the Historia General*, Vol. I, p. xiv or 291.
[32] Vol. I, p. xix or 296.
[33] *Historia General*, p. viii.

gave orders to cover all such places with chapels, being convinced that the old traditions were deserving of religious respect. It will be remarked, too, how these traditions are confirmed by the ancient songs of the Peruvians, and by their quipos or strong-knotted records."

Whilst these authorities bring evidence of the general belief of historical writers that St. Thomas preached in America, Gaffarel, at page 429 of his history, though he admits the fact of the South American tradition of St. Thomas having actually taught the faith on this continent, is at pains to explain it away by assuming that the records are in reality only the pious inventions of missionaries who wished thus to render their preaching more efficacious. We are moved to believe, he says in effect, that during the first days of the conquest of the sixteenth century, some Spanish priest had spent himself in trying to evangelize the American nations, and partly succeeding, his memory has been handed down among the natives, who, in their indifference to chronology, have made centuries out of years, and turned the facts of yesterday into events of long ago. But Gaffarel is in error in supposing that the people of Peru and of Mexico had no chronological records. There are extant quite authentic annals of the missionaries who began and succeeded in the work of evangelization during the sixteenth century and ever since. Gaffarel's unworthy explanation simply assumes that the first missionaries were untruthful, and that the first Spanish priests who sought and found in Brazil and Paraguay a martyr's death conspired to deceive the people whom they strove so courageously to convert.

Solorzano, who had set himself the task of showing that the Spanish were the first missionaries of America (which fact would constitute in his eyes a sort of title to possession), appeals to the authority of Herrera,[34] who thinks that none of the Apostles ever set foot on American soil. He cites also Davalos,[35] who states that Ramirez, Bishop of La Plata in Peru,

[34] *Historia General de los Hechos de los Castelanos en las Islas i tierra firme del Mar Oceano*, Dec. 5, l. 3, c. 6, *in fine.*

[35] *Miscel. Austr. Colloq.*, 23, fo. 164, seq.

had made inquiries into the particulars of the cross of Carabuco and other such legends, and had found them to be unreliable. But all this cannot undo the remaining evidence, which is clearly in favor of the assumption that the Christian religion was known in Central America before the discovery of Columbus.

It has been urged that St. Thomas was known to the tribes of America only indirectly, through the Tartars and Scythians. It is indeed most likely that the Apostle preached to the Scythians in Asia; but it is not, according to the ordinary laws of nature, probable that their migratory children would have kept, in such comparative purity, the ancient teachings of their mother country, which fell back into the most abject barbarism. Moreover, the Tartar migrations seem to be rather pre- than post-Christian; and, if they were imported only, the prints of the Apostle's departing feet could not have been impressed upon the rocks of the Brazilian Andes. The same may be said as regards the name of, and the veneration for, the Brazilian *Meyre Humam* being introduced by the migrating disciples of *Mar Thomas*, who, about the year 600, restored, in the East Indies, the Catholic faith, which had fallen into neglect in those parts.

Sahagun, as has been pointed out before, and a few other authors have erred in another direction, in identifying the first Apostle of America with the Mexican, Quetzalcoatl, concerning whom there is good reason for believing that he belonged to a later period. Bancroft[36] has a passage which, if correct, ought to settle this question to the entire satisfaction of the learned dissidents, and reconcile Sahagun with himself. He says: "During the Olmec period, that is, the earliest period of Nahua power, the great Quetzalcoatl appeared. His teachings, according to the traditions, had much in common with those of Christ in the Old World; and most of the Spanish writers firmly believed him to be identical with one of the Christian Apostles, probably St. Thomas. We shall find very similar traditions of another Quetzalcoatl, who appeared much later, during the Toltec period. . . . As we shall see, the

[36] *Ibid.*, Vol. V, pp. 200-202.

evidence is tolerably conclusive that the two are not the same; yet it is more than likely that the traditions respecting them have been considerably mixed both in native and in European hands." No better arguments to prove the personal difference between the Apostle St. Thomas and the famous Mexican, Quetzalcoatl, could possibly be adduced than those held out by Sahagun himself. Quetzalcoatl, says the author very correctly, at page 297 of his history, established in Spain monachal institutions, where were made the usual three religious vows of poverty, chastity, obedience; and the members of the communities went about asking for the necessaries of life, clad in white tunics, their arms crossed over their breasts, their heads bowed humbly to the ground. The first community of monks, at least of this kind, is certainly not anterior to the fourth century. The bright garments of Quetzalcoatl were probably those of Oriental bishops, but never worn by the Apostles themselves; and the Papas of New Spain were vested as are our bishops, not even the mitre excepted, which was of dainty design, fashioned in feathers; and the priests in all religious services wore rochets and surplices.[37] But these were all unknown at the time of the Apostles.

The bishops of ancient Anahuac were, it is true, elected in Oaxaca by popular vote, as were the first bishops of the Church; nevertheless, they were consecrated with holy oil, as was the emperor of Mexico, whereas at the time of the Apostles the Order was conferred by the imposition of hands only. The constant psalmody that resounded night and day in the Mexican monasteries, and the offices of archdeacons, chanters, treasurers, and school-directors, in all the cathedrals of New Spain, are not of Apostolic institution. The bishops of the primitive church were styled "elders," but those of Mexico bore the same title as our Catholic bishops of later times, namely, Papas, Pope, or Father—a name evidently imported, as it is without meaning in the native tongue of Mexico. The explanation of the name, of the facts just mentioned, and of many more of like nature were easy enough, if Quetzalcoatl had been an abbot or bishop of a later period; but not so on

[37] He refers to Torquemada, *Monarchia Indiana*, t. 2, l. 1, c. 28.

the supposition that St. Thomas and the famous and holy civilizer of Central America are one and the same person. Sahagun, who seems to have no idea of St. Brendan, finally concludes that the traces of Catholic teaching and worship found in America, at the beginning of the sixteenth century, had their origin in the teachings, not of the Apostle St. Thomas, but of some other bishop of the Oriental or Asiatic Church; perhaps, he says, of the homonymous St. Thomas, who worked many prodigies in East India during the fifth and sixth centuries, and is highly celebrated in the Syriac liturgy.

Veytia[38] is of the opinion that two great Apostles preached in America: the former twelve years after the death of our Lord; the other during the fifth or the sixth century of the Christian era.

Thus the belief that some of the Apostles, most likely St. Thomas, penetrated as far as America, in the desire to propagate the teaching of Jesus Christ, is not devoid of foundation. The words of Scripture, the interpretations and suggestions found in the ancient Fathers of the Church, and the old American traditions, so singularly consistent by their agreement, whilst originating in many different parts of this extensive continent, cannot be wholly overlooked by the serious student. St. Thomas, and the disciples whom he ordained to assist and later to succeed him, as did all the other Apostles of Christ, had not the lasting success of the Apostles of Rome; but other Catholic missionaries followed in the course of time to renew the work, and to teach Catholic doctrine, morality, and worship, of which the Spaniards found so many clear vestiges in South America at the time of its discovery and conquest.

The early period of America's evangelization belongs, in all likelihood, to the era of its primordial and unsurpassed glory; since we find in one of its most magnificent ruins, in the temple of the cross of Palenque, artistic relics, which many learned antiquarians have considered as unmistakable records of the early possession of the Catholic faith.

Centreville, Oregon. P. De Roo.

[38] Sahagun: *Memoir of Dr. de Mier*, p. xix.

CHRISTMAS DAY AND THE CHRISTIAN CALENDAR.

(SECOND PART.)

SYNOPSIS:—*"The first Yule day"—Divergence of East and West—Causes suggested—Mutual borrowings and subsequent differentiation—Epiphany and Theophany—The Magi and the Baptism of Christ—The three Christmas Masses—Christmas in Palestine before St. Jerome—The Church of Bethlehem—The Martyrium or Golgotha—The Anastasis—St. Cyril's Christmas Sermon—The Roman counterparts—Sta. Maria ad Præsepe the Lateran Basilica, the Church of "St. Anastasia"—The Christmas Liturgy in our Mass Books—The Station of St. Anastasia, the Roman "Chapel Royal"—The Crib.*

TO SAY that our present Calendar contains two Christmas days may sound rather a startling assertion, and yet the statement is substantially true. The fact that the commemoration is repeated seems to have been clear even to the compiler of our Anglo-Saxon Martyr-Book, for he talks quite simply of the *first* and the *second* "Yule day," terming the latter also "twelfth day,"[1] a phrase which has survived even to the present time. Of the two Christmas feasts, I fancy that we must pronounce the Epiphany, as far at least as our written records go, to be somewhat the older.

St. Clement of Alexandria mentions an observance of the Basilidians, that they celebrated the feast of the baptism of Christ with great solemnity, fasting and watching the day before. The same father gives, in the chronology familiar to him, the date of these celebrations, which he said some celebrated on the 15th and others on the 11th of the month Tubi, in other words on the 10th or 6th of January. This is the earliest mention of the feast; but we have abundant evidence to show that it was celebrated all through the East in the fourth and fifth centuries as the festival not only of the baptism, but of the birth of our Lord. In Jerusalem we might have thought, where all the traditions concerning our Saviour were so jealously preserved, and where, as we shall see, an

[1] "That is se drihtnes halga twelfta dæg"—that is the Lord's holy twelfth day.

annual pilgrimage was made to the Church of Bethlehem on the night of the feast on which the birth of our Saviour was kept;—in Jerusalem we should, above all, expect to find some definite information about the true date of our Saviour's coming into the world, if any such existed. None the less it is certain that down to the middle of the seventh century it was not the 25th of December, but the 6th of January, which was kept in Jerusalem as the annual commemoration of the Nativity. In the separated Armenian Church at this moment the only Christmas Day is kept upon the 6th of January. When for a time they came into union with Rome they accepted the feast of December 25th; but they repudiated it again after the separation, even though it is retained by the Orthodox Greeks.

Why the East and West should have been so divided in early times between these two dates it is not easy to say. Probably here again we have the resultant of more than one set of causes. There is certainly some evidence to show that in some parts of the East there was a different view held of the date of the creation of the world, and consequently of the true day upon which our Lord died. Duchesne quotes from the historian Sozomen a reference to a sect of Montanists who kept the Pasch on April 6th instead of March 25th. The world, they maintained, was created at the equinox, which they calculated to be the 24th of March; but it was created not at the time of the full, but of the new moon, so that the full moon would not have occurred until the 6th of April. This must have been the time of the corresponding Pasch in the year our Saviour suffered, and the 6th of April, being adopted as the day of His death, will also have been the day of His Incarnation, and will require us to keep His birth on January 6th. It is of course possible that this method of calculation was not confined to one particular corner of Asia Minor; but I must confess, for my own part, that I am more inclined to believe that the divergence was due, as Father Strassmaier has suggested to me, to an attempt to translate a date expressed according to the lunar months of some Eastern system, into the calendar months, which generally were accepted throughout the Empire of the West. There are, so I understand from him, many instances of chronological anomalies arising from a

similar cause, but the subject is too intricate to permit a discussion of it here.

Any way, the fact is clear that throughout the East the birth of our Lord was commemorated universally on the 6th of January, and throughout the West on the 25th of December. Towards the end of the fourth century, the respect felt in the East for the practice of Rome as the Mistress and Mother-Church of the Christian world, led to the introduction of the Latin feast of December 25th; and I may quote here an interesting passage from a sermon of St. John Chrysostom, preached in Antioch probably in 382, which makes clear reference to the time of its introduction. After saying how earnestly he had wished to see on the day of the Nativity a congregation like that which was then met together, St. Chrysostom proceeds: "Nevertheless it is not yet the tenth year since this day has been made manifest and plain to us; still, as though it had been handed down to us from the beginning and many years ago, it has flourished thus through your zeal. And so a man would not err who should call it at once new and ancient,—new, in that it has recently been made known to us; but old and ancient, in that it has speedily won an equality with older festivals. . . . And as plants of good stock speedily grow up and produce fruit, so this day, too, known from the beginning to those who inhabit the West, but brought to us not many years ago. . . ." The change, however, at first seems to have met with opposition. "I know well," he adds, "that many even yet dispute with one another about it, some finding fault with it, and some defending it." Again he refers his hearers to the archives at Rome as a source whence certain evidence on the point could be obtained, and adds: "From those who have an accurate knowledge of things and inhabit that city have we received this day. For they who dwell there, observing it *from the beginning* and by old tradition, themselves sent to us now the knowledge of it." Again, after fixing April as the time of the Annunciation, he arrives for the Nativity at the month of Apellaeus (December), "this present month in which we celebrate this day.[2]" Combining then Chrysostom's definite testi-

[2] Migne, *P. G.*, tom. XLIX, p. 351. I have borrowed here the translation of Mr. Sinkey in his *Dictionary of Christian Antiquities*, with some of his comments.

mony with the fact that Epiphanius had perhaps a little before his time concurred with the old Eastern view, we may fairly argue that the Western plan was being gradually adopted in the period which we may roughly define as the last quarter of the fourth and the first quarter of the fifth century.

Of a similar process of borrowing between East and West we have many examples, which need not detain us now. I will only say here that with the feast of Christmas the East has also borrowed, for instance, the feast of St. John the Baptist, on June 24th, and that of SS. Peter and Paul on June 29th. On the other hand, the present festival of the Epiphany[3] and the feasts of the Nativity of our Lady and the Assumption seem to have come to Rome from Constantinople.[4] It need hardly be pointed out that the very names by which the two Christmas feasts are known, Nativitas and Epiphania, sufficiently indicate that one is of Latin, the other of Greek origin. Once they had been acclimatized, so to speak, it was natural to make a distinction between them. In the West the birth of our Saviour was exclusively commemorated on December 25th. On the 6th of January, owing probably to the signification of the Greek work Epiphania, *i. e.*, the showing forth, there was celebrated the revelation of our Lord to the Gentiles, personified by the Three Kings, though it is true that an infusion of Greek ideas introduced some reference to other manifestations as well, as is sufficiently apparent in the Mass and Office of the day. In the East the feast of the 6th of January had always included a very distinct commemoration of the baptism of our Saviour. This seems to have been due not only to the "manifestation" of Christ as the Son of God, made known in the solemn words heard by the bystanders, and in the

[3] There is no evidence that the feast of the Epiphany was known in Rome in the first half of the fourth century. There is indeed a homily of St. Hippolytus which bears the heading *εἰς τὰ ἅγια θεοφάνεια*, but everything would lead us to believe that heading is a later interpolation. It is, it should be noted, *θεοφάνεια* and not *ἐπιφάνεια*, which alone would point to a later date. The sermon is simply a discourse for the ceremony of baptism. See Achelis, *Hippolytstudien*, 1897, in *Texte und Untersuchungen*, Vol. XVI, Part IV, p. 197.

[4] Among the *Spuria* of St. John Chrysostom is a homily on the Conception of St. John the Baptist. It is probable that that feast (referred to above) and the Conception of our Lady were both borrowed from the East.

Dove which descended from heaven, but also to a curious misreading in the text of the Gospel of St. Luke. In many of the most ancient manuscripts, notably, for instance, in the celebrated bilingual Codex Bezæ preserved at Cambridge, the words of the Eternal Father are given as: "This is my beloved son, this day have I begotten thee"—ἐγὼ σήμερον γεγένηκά σε, a misapplication of a familiar passage in the Psalms, instead of: "This is my beloved son in whom I am well pleased."[5] Oddly enough this same misreading is not infrequently found in the Fathers from an early date; it occurs twice in St. Justin Martyr, about A. D. 150. St. Hilary quotes it in this form more than once, with Methodius, Lactantius, Clemens Alexandrinus, and many more. It clearly is closely connected with the celebration of the Nativity of our Lord on the same day as His baptism. Hence the 6th of January was considered not only the feast of the appearances of our Saviour, His revelation to the eyes of men, an idea which belongs rather to His coming into the world as a little child whom all might look upon, but also as the *Theophany*, the manifestation of His divine origin as seen in the miracle of the baptism, and in that of the change of water into wine at Cana, and we may add, perhaps, the multiplication of the loaves, also sometimes commemorated on the same occasion. In the modern Greek Church the Epiphany has become exclusively a theophany, and serves to commemorate only the facts last mentioned. On the other hand the Greeks have converted the feast of December 25th into what is strictly an Epiphany, His manifestation to the eyes of men, including under that idea the adoration of the Magi, which we reserve for the 6th of January.

Much might be said about these Magi and their legendary history, but we must not stray too far afield. Still, there is one curious work to which some reference must be made, on account of what seems to be its extreme antiquity and also its interest. This is the apocryphal book known by the title of the *Conflict of Adam and Eve*, in which, among sundry

[5] See Usener, *Das Weihnachtsfest*, p. 45, sq.; cfr. Lagarde, *Altes und Neues über das Weihnachtsfest*, p. 306, sq., who shows that Usener considerably exaggerates the prevalence and importance of the reading, "this day have I begotten thee."

other matters, a very marvellous account is given of the life of our first parents after the fall. The date cannot be accurately determined, but much of its materials seem to go back to the early Christian centuries, if not to times earlier still. There can be no doubt of its Eastern and probably Syrian origin, and the various limitations and developments to which it has given rise in the West as well as the East prove its very wide diffusion. In this book it is narrated how, after the fall, Adam and Eve were permitted to dwell in the "Cave of Treasures," under the western boundary of the Garden of Eden.[6] Though they have to endure a series of trials from the elements and from Satan, yet God from the first makes known to them His covenant, promising that in due season they shall be redeemed by His "Word" which created them, and against which they offended; and from time to time in their worst extremity He visits them either by His Word or by His angels, to give them comfort or enlightenment. Soon He promises to take upon Himself human trouble and death; and when Adam and Eve offer on a hastily constructed altar their own blood, gathered up from the sharp rocks, He announces that He will one day offer His own Blood on the altar and "blot out the debts." At His command, gold, frankincense, and myrrh are brought by angels, dipped in the water by the tree of life, and given to Adam as "tokens" out of the garden. These are the sacred "treasures" of the cave, where they are deposited one on each side, the gold to give light by day and night, the frankincense for perfume, and the myrrh for consolation.[7] Then follow in order various events, all pointing back to the Fall, and yet marking steps in the new life; the beginning of clothing, of food, of marriage, of agriculture (and with it of an eucharistic offering of which Adam and Eve communicate), of birth,

[6] In the account here given I have closely followed the synopsis of Dr. Hort in the *Dictionary of Christian Biography*.

[7] Dillmann, *Das Christliche Adambuch des Morgenlandes*, pp. 31, 81. We are told even the exact quantity: there were seventy ingots of gold, nineteen pounds of incense, and three pounds of myrrh. These tokens of paradise, carefully preserved according to Adam's dying instructions, were saved in the Ark together with Adam's own body, next deposited in Judea, then stolen by plunderers they were carried off to the East and thence brought back by the Magi.

of rivalry, of love, and of murder. When Adam dies, Seth embalms the body and places it in the cave with a light burning before it, and then receives a renewal of the covenant.

These "tokens" of paradise, the gold, the frankincense, and the myrrh, undergo marvellous adventures. They are buried with Adam's body beneath the spot where the Cross was afterwards set up on Calvary; later on they were dug up and preserved as treasures in the temple, and, finally, they were carried off to Babylon, whence they were never restored. But they were not lost or destroyed all the same, and when the Magi came from the East they brought these very tokens of gold, frankincense, and myrrh with them, and offered them in sign of homage to the new-born Saviour.

I have already made reference to the fact that the Church in Jerusalem in the fourth century, and apparently for two centuries later, kept the Christmas feast on the 6th of January. We possess, as it happens, a singularly interesting account—unfortunately *lacunæ* in the manuscript have robbed us of some of it—of the liturgical observances in that holy city at the end of the fourth century, just before the time of St. Jerome, from the pen of a noble lady of Gaul, who has left an account of her long pilgrimage in the East. She tells us of the Christmas celebration upon the Epiphany, and describes how, on the eve of the festival, the bishop of the holy city, accompanied by all the clergy, the monks, and many of the laity, went out to Bethlehem after the sixth hour of the day, in order to pass the night in religious observances, and celebrate especially the midnight Mass in the grotto of the Nativity. On the festival itself, the presence of the bishop was required in the holy city. Long before day, therefore, the visitors, or more truly pilgrims, returned home, while the monks of the little neighboring town continued the service by singing psalms and antiphons until the morning. Very slowly the procession moved along in the gray dawn, but still before daybreak entered Jerusalem, and at once went to the Church of the Resurrection, which shone with an unusual blaze of light. After the singing of a psalm, a prayer, and the accustomed blessing, all, even to the monks, sought their dwellings for a short rest. Then again, at the

second hour of the day (about 8 A.M.), the service, at which all assembled, began in the great church on Golgotha. At the close of this the crowd proceeded, while hymns were sung, to the Church of the Resurrection, where, at the sixth hour, consequently at noon, came the close and the dismissal of the people. Our pilgrim from Aquitaine is full of astonishment at the pomp and magnificence which, during these days, were displayed at the principal churches of Jerusalem (the great one on Golgotha and the Church of the Resurrection), and also not less at the basilica built by Helena over the cave of the Nativity at Bethlehem, and these shrines are described in detail. "It is superfluous," she says to her spiritual sisters, "to write of decorations, where one sees nothing but gold and precious stones and silk. Canopies and curtains entirely of silk and striped with gold; all the church vessels of gold, adorned with precious stones; a countless number of candelabras, tapers, and lamps, and also the imperial magnificence of the holy edifice itself."[8] Both feasts, the Epiphany as well as Easter, continued the whole week until the octave, and the same pomp and rejoicing were kept up; and during these festival weeks the service was held each day at a particular church.

How long the tradition lasted, and how earnestly the people of Jerusalem clung to this midnight visit to Bethlehem and the Mass there, we may gather from a sermon of St. Sophronius, Bishop of Jerusalem in the seventh century, which has been lately recovered, preached in a year when the Saracens, invading Palestine, prevented the Christians of Jerusalem from sallying forth upon their pious errand. The infidels swarmed over the face of the country, and some of them had occupied Bethlehem; the gates of Jerusalem were closed, and on the birth-feast of Christ the assembly of the faithful turned their eyes sadly towards the birthplace of Christ, like Adam, as the preacher said, when he was thrust out of paradise. The similtars of the Saracens barred all the exits, just as the flaming sword of the Angel guarded the gate of Eden. The preacher

[8] Silvia's Pilgrimage was originally published by Signor Gamurrini in 1885. The greater part of it is also printed in Duchesne's *Origines du Culte Chrétien*. *Cfr.* also the excellent commentary by Dom Cabrol.

draws continually fresh images from the Bible to describe their condition of yearning. He seems to look out like Moses at the land of promise, which he shall only see and never reach. He longs after the spring of living waters, as David did for a draught from the cistern at the gate of Bethlehem. "God has assumed the veil of human flesh on our account. We, however, by reason of our numberless sins and offences, have become unworthy of this sight; we are hindered from hastening thither, and against our will compelled to remain at home; not bound in bodily fetters, but daunted by the Saracens. Yes, if only we were worthy of such good things, then we would hasten with the shepherds, bring gifts with the Magi, and sing with the angels: 'Glory to God in the Highest.' These words we may now utter, but to look upon the cave and the manger, and in them the King of heaven and earth; to behold these heavenly and soul-inspiring things, of this we are hindered as being unworthy of the sight."[9]

Now from other parts of Silvia's narrative we learn that within the area at Jerusalem, which is at present covered by the Church of the Holy Sepulchre, Constantine had erected two churches or basilicas close to each other, one over the spot where our Lord was crucified, and this was called the Church of the Martyrium or Golgotha, the other over the tomb in the rock wherein He was laid, and from which He rose on Easter Day, and this latter was called the Church of the Anastasis, the word *anastasis* meaning resurrection. These two churches, with the Basilica of the Nativity at Bethlehem, formed a trio which naturally were celebrated far and wide, as the most sacred of all the holy sites to be visited in Palestine; and just as in modern times we set up all over the world shrines of our Lady of Lourdes, imitating more or less closely the external features of the Massabielle grotto, so there seems to have existed in quite early ages a wish to reproduce in such centres of civilization as Constantinople and Rome, churches which, by their dedication or construction, would recall one or other of those favored spots in and about Jerusalem. In Constantinople a church was built in this way with the dedication

[9] Usener, *Religionsgeschichtliche Untersuchungen*, p. 326.

of the Anastasis (Resurrection), and for some time its purport and object were well known and fully understood. It happened, however, that the body of a martyr named Anastasia was transported to Constantinople from Sirmium, where she had suffered. To the minds of that age there seemed a singular appropriateness in enshrining the body of St. Anastasia in the Church of the Anastasis. This was done, and her feast was kept there on the 25th of December, apparently the day of her martyrdom. But before very long the original history was forgotten, the first dedication was lost sight of, and the church, by a curious confusion, became universally known as that of St. Anastasia. These are well-ascertained facts,[10] which I mention here to lead you up to another similar story in the case of the Roman church, the history of which is not quite so certain. If any of my readers will take the trouble to open a missal, they will find as a heading to each of the Masses for Christmas Day a note of the Roman Station, the church in Rome, at which the service was to take place. *Statio ad S^m^ Mariam Majorem ad Præsepe* is the heading for the midnight Mass; and it means that at the time when the missal was first framed (and in most cases the tradition in some form is observed to this day) the Roman clergy, in company with the Pope, were accustomed to betake themselves in procession to that particular church or shrine at which the Station was held and assist at the Solemn Mass which the Pontiff or some other in his place offered in that spot. There would be a great deal to say about the Roman Stations if we once embarked upon the subject. I had better restrict myself here to what is of bare necessity.

Now, it would seem that in Rome as early as the fourth century there existed the same desire of which I was just now speaking in the case of Constantinople, to reproduce in some manner the holy shrines of Jerusalem. When towards the close of the fourth century the basilica was built which we now call St. Mary Major, there seems to have been a wish to assimilate it to the Basilica of Bethlehem, and at a later epoch, when the holy

[10] I would refer the reader particularly to the valuable archæological articles of Fr. Grisar in the *Civiltà Cattolica*, Sept. 21, 1895; Nov. 16, 1895; Sept. 18, 1897; Nov. 20, 1897; Jan. 15, 1898.

crib was brought from the East, it was deposited most fittingly at the church, which was regarded as a kind of second Bethlehem. Carrying out further this idea of reproducing the observances of the Holy City, it soon became a received practice, if indeed it did not exist still earlier, for the Pope himself to hold station at the crib in St. Mary Major on Christmas night, thus reproducing in some sort the night-watch at Bethlehem, of which Silvia speaks in her pilgrimage. This midnight or very early Mass, with the ordinary daily Mass sung at the Lateran Basilica, or at the high-altar of St. Mary Major, seemed to call for special recognition in the liturgy, and we have the two separate sets of prayers which St. Gregory retained in his missal for the first and third Masses of Christmas Day.

But how about the second Mass—the one for the Aurora? I cannot speak quite so positively on this head, but the explanation which Father Grisar has developed and improved out of a paper of the Abbé Duchesne's, seems to have the merit of high probability. We note that in our missal the *Station* for the Mass at the dawn of the day is *ad S^m^ Anastasiam.* This Church of St. Anastasia was a very old church in Rome, and Father Grisar contends that it was originally built, like the Anastasis in Constantinople, to represent the Church of the Anastasis or Resurrection, in Jerusalem. Curiously enough a fate seems to have befallen it exactly similar[11] to that which attended its namesake in Constantinople. It was in a very special way connected with Constantinople, and it would seem that after the body of St. Anastasia was translated to the Constantinople Anastasis, the Roman Anastasis must have received a considerable relic. In this way St. Anastasia was honored there, and it also in time came to be called the Church of St. Anastasia and no longer the Church of the Anastasis.[12] Now this church, though taking high precedence amongst the other Roman churches, as we learn from contemporary lists, was not

[11] Strange to say, our Anglo-Saxon Martyr-Book declares that the body of St. Anastasia rests in Rome.

[12] Duchesne believes (*Mélanges d'Archéologie*, vii, p. 405, sq.) that the church owed its name to that of some lady, Anastasia, who built it. I am following Father Grisar's view.

very large or imposing, but derived an adventitious importance from its situation. It was on the Palatine, close to the seat of government, where all the officials who represented the Byzantine Court in Rome congregated and often resided. It became, as it were, the parish church of the Imperial Government, a sort of Chapel Royal, and under the favor of these officials it no doubt obtained many special privileges. Foremost amongst these would seem to be that which we are now considering. When formally asked by the representatives of the Emperor to do honor to their master by celebrating a special Mass in their church on its patronal feast, which happens to be December 25th, it was difficult for the Pontiff to refuse.[13] But he was unwilling to surrender the public and principal Mass in his own basilica, and so on that great day three Masses were said, and three separate liturgical suits of prayers and lessons provided, one for the shrine *ad Præsepe*, commemorative of the nocturnal pilgrimage from Jerusalem to Bethlehem, one for the papal Mass of the festival at the high-altar of the basilica, and between these the Mass yielded as a compliment to the imperial officials for the patronal feast of their Chapel Royal, and which, though in its earliest form concerned only with St. Anastasia, was soon so modified as to speak chiefly of the Christmas celebration with a bare commemoration of the holy martyr. It is this form we find in our missal now.

Before we conclude, one word should be added about the devout practice of honoring the crib at Christmas time. It is commonly said that this devotion was introduced into the Church by St. Francis of Assisi, and allusion is made to the wonderful ceremony at Greccio in 1223, three years before his death, when midnight Mass was celebrated before a crib constructed in the forest, and a marvellous vision of the Divine Infant was manifested to the saint. Giotto has reproduced the scene in one of his frescoes at Assisi. There can be no reasonable doubt that St. Francis and his zealous followers did much to popularize this devotion and to make it known to the faithful in all parts of the world. But it is not certain that it originated with them; on the contrary, it seems certain that it

[13] Grisar, in the *Civiltà Cattolica*, Sept. 19, 1896, p. 739.

was known before St. Francis' time.[14] We must remember that as early as the fifth century the Liberian Basilica, best known as S. Maria Maggiore, claimed to possess, not indeed the crib in which Christ our Lord was laid by His Blessed Mother, but a chapel of the crib, which was probably simply an imitation of the chamber in the Basilica of Constantine at Bethlehem, in which the true crib was enshrined.[15] We know that even as early as the time of Origen (before A. D. 248) the cave where Christ our Lord was born was honored by Christians and pointed out even by pagans, and that in the cave was a manger or trough in which He had lain wrapped in swaddling clothes.[16] To judge from the expressions of some early writers we should have to conclude that its material was clay or mud, which is so far an argument against the genuineness of the wooden crib now venerated in S. Maria Maggiore. However, the five pieces of board of which the relic seems to consist may have been merely the substructure upon which the clay was moulded. In any case, Father Grisar and with him Monsignor Cozza Luzi is satisfied that there is no solid argument for assigning the presence of the crib itself in Rome to an earlier date than the twelfth century. The earliest mention of such a representation of the scene in the cave of Bethlehem as is familiar in our churches at the present day, seems to be found in some of the liturgical dramas of the Middle Ages. Coussemaker, in editing such a play from a twelfth century MS. in the public library at Orleans, which formerly belonged to the Abbey of St. Benedict-sur-Loire, prints the following stage direction,—or should we call it a rubric?—relating to the coming of the Three Kings: "Et sic procedunt ad præsepe quod ad januas monasterii paratum erit"—and so they move forward to the crib which will have been constructed at the gate of the monastery.[17] It may be added that the presence of the ox and

[14] *Cf.* Tille, *Die Geschichte der deutschen Weihnacht*, p. 55, who, despite his blatant agnosticism, has compiled a very interesting book about Christmas observances. Like Usener (p. 281), however, he assumes incorrectly that *præsepium* was the crib itself.

[15] Grisar, in *Civiltà Cattolica*, Nov. 16, 1895, p. 468.

[16] Origen, *Contra Celsum*, I, 51. Migne, *P. G.*, Vol. XI, p. 755.

[17] E. de Coussemaker, *Drames Liturgiques du Moyen Age*, p. 144.

ass in such representations rests upon very ancient tradition, which may be traced in some of the earliest monuments of Christian art. The idea was suggested no doubt by an over-literal interpretation of the words of Isaiah 1 : 3—"The ox knoweth his owner, and the ass his master's crib,"—together with an incorrectly rendered passage of Habacuc, 3 : 2, the Itala version of which is still quoted by the *Missale Romanum* on Good Friday in this form: In medio duorum animalium innotesceris—"Thou shalt be made known in the midst of two animals."

HERBERT THURSTON, S.J.

London, England.

MY NEW CURATE.

XV.—HOLLY AND IVY.

THE progress of my curate and myself in our study of the Greek authors is not so steady or so successful as we had anticipated. Somehow or other we drift away from the subject-matter of our evening lessons, and I am beginning to perceive that his tastes are more modern, or, to speak more correctly, they tend to less archaic and more interesting studies. Then again I have read somewhere that the Hebrew characters, with their minute vowel-points, have driven blind many an enthusiastic scholar, and I fear these black Greek letters are becoming too much for my old sight. There now, dear reader, don't rush to the conclusion that this is just what you anticipated; you knew, of course, how it would be. You never had much faith in these transcendental enterprises of reviving Greek at the age of seventy-five, and you shook your incredulous head at the thought of an Academia of two honorary members at Kilronan. Now we *have* done a little. If you could only see the "Dream of Atossa" done into English pentameters by my curate, and my own "Prometheus"—well, there, this won't do—*vanity of vanities*, said the preacher.

But this much I shall be pardoned. I cannot help feeling

very solemn and almost sad at the approach of Christmas-time. Whether it is the long, gloomy tunnel that runs through the year from November to April,—these dark, sad days are ever weeping,—or whether it is the tender associations that are linked with the hallowed time and the remembrance of the departed I know not; but one indescribable melancholy seems to hover around and hang down on my spirits at this holy season; and it is emphasized by a foreboding that somewhere in the future this great Christian festival will degenerate into a mere bank holiday, and lose its sacred and tender and thrice-sanctified associations. By the way, is it not curious that our governments are steadily increasing the number of secular holidays, whilst the hands of Pharisees are still uplifted in horror at the idleness and demoralization produced amongst Catholics by the eight or ten days that are given in the year to the honor of God's elect?

Well, we shall stand by the old traditions to the end. And one of my oldest habits has been to read up at Christmas-time every scrap of literature that had any bearing whatever on the most touching and the most important event in all human history. And so, on the Sunday evening preceding the celebration of Father Letheby's first Christmas in Kilronan, I spoke to him at length on my ideas and principles in connection with this great day; and we went back, in that rambling, desultory way that conversation drifts into,—back to ancient prophecies and forecastings, down to modern times,—tales of travellers about Bethlehem, the sacrilegious possession of holy places by Moslems, etc., etc., until the eyes of my curate began to kindle, and I saw a possible Bernard or Peter in his fine, clear-cut face, and a "Deus vult" in the trembling of his lips. Ah, me! what a glorious thing is this enthusiasm of the young—this noble idealism, that spurns the thought of consequences, only sees the finger of God beckoning and cares not whither!

"Hand me down that Virgil," I said, to avert an explosion, for when he does break out on modern degeneracy he is not pleasant to hear.

"Now spare my old eyes, and read for me, with dellber-

ation, those lines of the Fourth Eclogue which forecast the coming of our Lord!"

He read in his fine sonorous voice, and he did full justice to the noble lines:

> Ultima Cumaei venit jam carminis aetas;
> Magnus ab integro saeclorum nascitur ordo.
> Jam redit et Virgo, redeunt Saturnia regna;
> Jam nova progenies caelo demittitur alto.—

down to the two lines which I repeated as a prayer:

> O mihi tam longae maneat pars ultima vitae
> Spiritus et, quantum sat erit tua dicere facta.

"No wonder," he said, at length, "that the world of the Middle Ages, which, by the way, were *the* ages of enlightenment, should have regarded Virgil as a magician and even as a saint."

"But," he said, after a pause, "the 'Dream of the Dead Christ' would be almost more appropriate nowadays. It is terrible to think how men are drifting away from Him. There's Ormsby now, a calm, professed infidel; and absolutely nothing in the way to prevent his marriage with Miss Campion but his faith, or want of faith."

"Ormsby!" I cried. "Infidel! Marriage with Miss Campion!—want of faith!!! What in the world is this sudden discharge of fireworks and Catherine-wheels upon your pastor? Or where has all this gunpowder been hitherto stored?"

"I thought I had told you, sir," he said, timidly, "but I have so many irons in the fire. You know that Ormsby's marriage is only a question of weeks but for one thing."

"And, if I am not trespassing too much on the secrecy of your confidential intercourse with these young people," I said (I suppose I was a little huffed), "may I ask how long is all this matrimonial enterprise in progress, and how does Campion regard it?"

"I am afraid you are offended, sir," he said, "and indeed quite naturally, because I have not spoken about this matter to you before; but really it appears so hopeless, and I hate speaking of things that are only conjectural. I suppose you had set your heart on Miss Campion's becoming a nun?"

"God forbid!" I said fervently. "We don't want to see all our best girls running into convents. I had set my heart on her being married to some good, excellent Catholic Irishman, like the Chief over at Kilkeel."

"Neil Cullen? Campion wouldn't listen to it. His name is a red rag to a bull. He never forgave Cullen for not firing on the people at that eviction over at Labbawally, some two or three years ago."

"And what does the person most interested think of the matter?" I asked.

"Well, I think she is quite in favor of it," he said. "Her father likes him, he will live in the old house, and she likes him—at least, she asked me to do all in my power to bring him into the Church."

"The little puss," I could not help saying. "Who would ever have thought it? And yet, would it not be best? I pity her living with that old seadog—that Viking in everything but his black mane of hair. But now, look here; this matter is important; let us talk it over quietly. Who or what is Ormsby? You have met him?"

"Several times. He is a young Trinity man, good-looking, gentlemanly, correct, moral. He has a pension of two hundred a year, his salary as Inspector of Coast Guards, and great expectations. But he has no faith."

"And never had any, I suppose. That's the way with all these fellows—"

"On the contrary, he was brought up a strict Evangelical, almost a Calvinist. Then he began to read, and like so many others, he has drifted into unfaith."

"Well, lend him some books. He knows nothing, of course, about us. Let him see the faith, and he'll embrace it."

"Unfortunately, there's the rub. He has read everything. He has travelled the world; and reversing the venerable maxim, *Caelum, non animum mutant*, he has taken his faith from his climate. He has been a Theosophist in London, a 'New Light' in 'Frisco, as he calls it, a Moslem in Cairo (by the way, he thinks a lot of these Mussulmans;—fine, manly, dignified fellows, he says, whose eloquence would

bring a blush almost to the cheek of a Member of Parliament); then, he has been hand in glove with Buddhist priests in the forests of Ceylon, and has been awfully impressed with their secret power, and still more with their calm philosophy. I believe," said my curate, sinking his voice to a whisper of awe and mystery, "*I believe—he has kissed—the—tooth—of—Buddha!*"

"Indeed," I replied, "and what good did that operation do him?"

"Not much, I suppose, except to confirm him in that gospel of the sceptic: 'There are more things in heaven and earth, Horatio, than are dreamt of in our philosophy!'"

"Humph! Here, then, stands the case. Our most interesting little parishioner has set her heart on this globe-trotter. There is a big wall in the way, and it won't do to repeat the tragedy of Pyramus and Thisbe. Now, what is to be done to make the young fellow a Catholic? Has he any prejudices against us?"

"Not one! On the contrary, he rather likes us. He has received all kinds of hospitality from Catholic priests the wide world over; and he thinks us a right honest, jolly lot of fellows."

"H'm! I'm not sure that that is exactly what St. Liguori or Charles Borromeo would fancy. But never mind! Now, does he know what we hold and believe?"

"Accurately. He has read our best books."

"Has he had any intercourse with Catholics?"

"A good deal. They have not impressed him. Look at Campion now. Would any man become a Catholic with his example before him?"

"Hardly indeed, though we must speak kindly of him now since you converted him. Had you any chat with him about his difficulties?"

"Yes, several. I walked home with him a few evenings from Campion's. You know that path over the cliff and down to the coast-guard station?"

"Well. And what is his special trouble? Does he think he has an immortal soul?"

"There you struck it. That's his trouble; and how to convince him of that beats me. I asked him again and again whether he was not self-conscious, that is, perfectly cognizant of the fact that there was a something, an Ego, outside and beyond the brain and inferior powers that commanded both? Was there not some intellectual entity that called up memory, and bade it unseal its tablets? And did he not feel and know that he could command and control the action of his brain, and even of every part of it? Now, I said, if the brain is only dumb matter, which you admit, and cannot create thought, where is this volition, or what is it? It is not cerebral, for then matter would create thought; that is, be the creator and the created at the same time."

"Well?"

"He listened attentively, and then said quietly:—'Quite true. But if the Ego is different from the brain and is self-conscious, where does the self-consciousness go when the brain becomes anæmic and sleeps, or when the faculties are chloroformed?' 'Oh,' I said, 'the organ is shut down, the stops are closed.' 'Yes,' he said, 'but where goes the performer?' By Jove, I was stranded. I tell you what it is, Father Dan, though you'll call it treason, I'll pitch Æschylus to the mischief, and study what is of human and vital interest to us, priests."

"That little objection needn't alarm you," I said, "you'll find the answer in every handbook of Catholic philosophy."

"What manual of Catholic philosophy in English could I get for Ormsby?" asked my curate.

"Alas! my dear young friend, I don't know. There is the great hiatus. You cannot put a folio, calf-bound volume of Suarez in his hands,—he may not understand Latin. I know absolutely no book that you can put into the hands of an educated non-Catholic, except Balmez' *Letters to a Sceptic.*"

"*He has read it,*" said my curate.

We were both silent.

"Now, you know," he continued, after a long pause, "I don't attach the least importance to these objections and arguments. I lived long enough in England to know that faith

is a pure, absolutely pure gift of the Almighty, not to be acquired by learning or study, but, possibly, by prayer. I see, therefore, only one hope, and that is, in our Lord and His Blessed Mother."

"A profound and true remark," I replied, as he rose up to depart. "Get these mites of children to pray, and to say the Rosary for that particular purpose. I can't understand how God can refuse them anything."

"By the way," he said, as he put on his great coat, "it is a curious fact that, with all his incredulity, he is exceedingly superstitious. You can hardly believe how troubled he is about some gibberish of that old hag that sets charms for lame horses, etc. I'm not at all sure but that she set charms in the other way for my little mare."

"Well, what has she told Ormsby?"

"Her language was slightly oracular. Out of a joke, he crossed her palm with sixpence. She looked him all over, though she knew well what he had in his mind, examined the lines of his hand minutely, and then delivered three Sibylline sentences:

Set a stout heart to a steep brae.

That did not disconcert him. Then she said:

He that tholes, overcomes.

He quite agreed with her. It was a naval simile, and it pleased him.

But a white cloth and a stain never agree.

He was struck as if by a blow. 'Mind you,' he said, 'I am very candid. I have had my own faults and human weaknesses; but I never did anything immoral or dishonorable. What did she mean?' 'She meant,' I said, to reassure him, 'that you have kept her carefully out of the coast-guard station; that you have not allowed her to interfere with the men, or their wives, or their servants; that, therefore, you have put many a sixpence out of her pocket; and that she must have her revenge. Dismiss her jargon from your mind as soon as you can.' 'More easily said than done, Father,' he replied,

and he then began to mutter: 'A white cloth and a stain never agree. What *does* she mean?'"

"The old story of Voltaire," I said, when my curate had finished. "Don't forget the children's prayers."

On Christmas eve he called at noonday, just as we were going out to the midday confessional. He had nothing new to tell. He was rather gloomy.

"You'll meet Miss Campion in the church," he said; "she'll tell you all."

"I don't think," I said, to cheer him—for where is the use of fretting in this queer world?—"there was so much need for Ormsby to go as far as Ceylon to find Buddha and the Nirvana. Look there."

Leaning against the blank wall opposite my house were three silent figures. They were a little distance apart, and they leaned against their support with the composure of three cabinet ministers on their green benches on the night of a great debate. Their feet were slightly parted, and they gazed on the road with a solemn, placid expression, as of men to whom the Atlantean weight of this weary world was as the down on a feather. Calmly and judicially, as if seeing nothing, yet weighing all things, they looked on pebble and broken limestone, never raising their heads, never removing their hands from their pockets. They had been there since breakfast-time that morning, and it was now past noon.

"My God," said Father Letheby, when I told him, "'tis awful!"

"'Tis the sublime," I said.

"And do you mean to tell me that they have never stirred from that posture for two long hours?"

"You have my word for it," I replied; "and you know the opinion entertained about my veracity—'he'd no more tell a lie than the parish priest.'"

"I notice it everywhere," he said, in his impetuous way. "If I drive along the roads, my mare's head is right over the car or butt, before the fellow wakes up to see me; and then the exasperating coolness and deliberation with which he

draws the reins to pull aside. My boy, too, when waiting on the road for a few minutes whilst I am attending a patient, falls fast asleep, like the fat boy in Pickwick; down there, under the cliffs, the men sleep all day in, or under, their boats. Why does not Charcot send all his nervous patients to Ireland? The air is not only a sedative, but a soporific. 'Tis the calm of the eternal gods—the sleep of the immortals."

"'Tis the sleep of Enceladus in Etna," I replied. "When they wake up and turn, 'tis hot lava and ashes."

"That's true, too," he said, musingly; "we are a strange people."

My own voice again echoing out of the dead past.

Miss Campion and "her friend from Dublin," Miss Leslie, were very busy about the Christmas decorations. Mrs. Darcy helped in her own way. I am afraid she did not approve of all that was being done. Miss Campion's and Mrs. Darcy's ideas of "the beautiful" were not exactly alike. Miss Campion's art is reticent and economical. Mrs. Darcy's is loud and pronounced. Miss Campion affects mosaics and miniatures. Mrs. Darcy wants a circus-poster, or the canvas of a diorama. Where Mrs. Darcy, on former occasions, put huge limbs of holly and a tangled wilderness of ivy, Miss Campion puts three or four dainty glistening leaves with a heart of red coral berries in the centre. Mrs. Darcy does not like it, and she thinks it her duty to art and religion to remonstrate.

"Wisha, Miss, I wouldn't be sparin' the holly if I was you. Sure 'tis chape."

"Ah, well, now, Mrs. Darcy, don't you think this looks neat and pretty?"

"As nate and purty as yourself, Miss; but sure the parish priest won't mind the expinse. 'Tis Christmas times, and his heart is open."

This wasn't too kind of Mrs. Darcy; but it does not matter. She looked ruefully at the fallen forest of greenery that strewed the chapel floor.

Miss Campion saw her distress, and said, kindly:—"Now, Mrs. Darcy, is there any improvement you would kindly suggest before we conclude?"

"Wisha, Miss, there isn't much, indeed. You have made it lovely. But I'd like to see a little bit of holly in the Blessed Virgin's crown, and just a weeshy little bit in her Child's fingers. Sure, whatever is going these Christmas times, them have the best right to it."

Miss Campion smiled, and yielded to the pious wishes of the chapel-woman, and then said:

"Now, Mrs. Darcy, we'll put a few noble branches around the front porch, and whatever is left you must take it home, and let Jemmy decorate the dresser."

The first suggestion met Mrs. Darcy's tastes to perfection; the second went straight to her mother's heart.

"May God bless you, Miss; and may it be many a long day till throuble or sorrow crass the thrishol' of your dure."

The neighbors flocked in on Christmas eve to see Mrs. Darcy's cabin. Jemmy had risen to the occasion. The polished pewter vessels and the brass candlesticks shone resplendent from the background of black holly and veined ivy and the red pearls of the berries. The comments, like all human criticisms, varied according to the subjectivity and prejudices of the visitors.

"Wisha, 'tis purty, indeed. God bless those that gave it to the poor widow."

"Wisha, Jemmy, agra, there's no knowing what you'll be when you grows up."

"Wisha, thin, Mrs. Darcy, you wor always the good nabor. Would it be asking too much, ma'am, to give us thim few kippeens on the floor? Sure Abby says she'd like to have a little bit of holly to stick round the Infant Jesus this holy and blessed night."

"'Tis aisy for some people to be proud. Aisy got, aisy gone. But 'tis quare to be taking what ought to go to the house of God to make a babby-show for ourselves."

"Yerra, whisht, 'uman, we must hould our heads as high as we can while we have it. It may go soon, and Mary Darcy may wish to be no betther thin her nabors."

Ah me! Here is the great world in miniature.

"There is not a word of news going?" I said to Miss Campion, as we walked up and down the moss-covered walk that lay to the south side of the little church.

"Nothing, Father," she said, "except, indeed, that father makes his Christmas Communion in the morning; and oh! I am so thankful to God and to Father Letheby."

"It is really good news, Beata," I replied. I always called her Beata, for Bittra sounds horrid. I intend to compromise on her wedding-morn by calling her Beatrix. "Really good news. It will add considerably to the happiness of one, whose only object in life appears to be to make everyone around her happy. But there is no other news that may be supposed to interest in a far-off way the old pastor, who gave Beata her First Communion, and ? —"

She blushed crimson, and held down her head.

"Now," I said, "give your old parish priest your arm, for I am getting more and more feeble every day, and tell him all. Perhaps, he could help you too."

"Oh, Father, if you could; but it is almost too much to expect from God. Perhaps I'd forget Him."

"Not much fear of that," I exclaimed fervently; "but now let us calculate the chances."

"But oh, Father, if you only knew Rex—he is so good, so gentle, he takes so kindly to the poor ("the clever rascal," I ejaculated under my breath), and he likes us so much, I'm sure it needs but little to make him an excellent Catholic."

Well, now, what is a poor old man to do? Here am I, prepared to calculate and balance chances of this young man's conversion—the *pros* and *cons* of a serious matter; and here this young lady branches off into a magnificent apotheosis of her young demigod! What has the cold, yellow light of reason to do in the *camera obscura* of the human heart? Let us fling open the shutters, and let in the golden sunshine.

"So I've heard," I said. "And I also know this, Beata, that is, I've read something like it in good books, written by holy and thoughtful men, that the gift of faith is given freely by the Holy Spirit to those who, like your fiancé, have led pure and unsullied lives."

She started at the word *fiancé*, and the smile on her face was a study. Poor old Dante! no wonder you walked on air, and lightly spurned the stars, when your lady beckoned.

Beatrice in suso, ed io in lei guardava.

So shall it be to the end.

Well, we talked the whole thing over; debated all possibilities, laughed at difficulties, cut through obstacles, leaped over obstructions, and, at last, saw in imagination, written on the cold, frosty air of December, the mystic legend—I WILL, surrounded by a gorgeous corona of orange blossoms.

Then, of course, the superb unreason of women. Beata began to cry as I handed her over to Miss Leslie, who looked daggers at me, and I am quite sure called me, in her own mind, "A horrid old thing!"

Father Letheby, after his unusually heavy confessional, was jubilant. Nothing exhilarates him like work. Given a scanty confessional, and he is as gloomy as Sisyphus; given a hard, laborious day, and he is as bright as Ariel. He was in uncommonly good spirits to-day.

"By Jove, Father Dan," he said, as we walked home together to our little bit of fish, "I have it. I'll try him with the *Kampaner Thal!*"

"The very thing," I replied.

"Don't you think it would do? You know he regards all our arguments as so much special pleading, and he discounts them accordingly."

"Of course," I said. "Wonder you never thought of it before!"

"That is curious now. But you always find things in unexpected quarters. But you're sure 'twill do?"

"Quite sure. By the way, what *is* the *Kampaner Thal?*"

He looked squarely at me.

"'Pon my word, Father Dan, I confess I sometimes think you are rather fond of a joke."

"Come along, never mind," I replied. "After air and water, the power of a pleasant and kind word is the best and cheapest thing God gives us, His children."

XVI.—Violent Contrasts.

Christmas Day was a day of undiluted triumph for Father Letheby. There were great surprises in store for me. That is one of my curate's few faults—is it a fault?—that he is inclined to be dramatic. As he says, he hates to speak of a thing until it is beyond the reach of failure. Of all criticisms, the one he most dreads is, "I told you so." And so, on this Christmas morning, I had a series of mild, pleasant shocks, that made the bright, crisp, frosty, sunny morning all the more pleasant. It was a slight, because expected, surprise to see Captain Campion at the altar rails. He appeared at eight o'clock Mass. Thanks be to God! I manage still to use the sublime privilege given by the Church that morning, of being allowed to celebrate three times. I have not omitted it for fifty years. When I shall fail to say my three Christmas Masses, then you may take up your *Exequiae*, and practise the *Requiem aeternam* for poor Daddy Dan.

Well, I had said the two first Masses, commencing at seven o'clock. It is a curious experience, that of seven o'clock Mass on Christmas morning. The groping through the dark, with just the faintest aurora on the horizon, the smell of the frost in the air, the crunching of icicles under one's feet, the shadowy figures, making their way with some difficulty to the church, the salutations of the people: "Is that you, Mick?" "'Tis, Mrs. Grady; a happy Christmas to you, ma'am." "The same to you, Mick, and manny of them." "Good-morning, Mrs. Mulcahy; 'tis a fine Christmas morning, glory be to God." "'Tis indeed, ma'am, glory to be His Holy Name." "Hurry up, Bess, you'll never catch the priest at the altar." "Yerra, sure, haven't we three Masses to-day." The more polite people said: "The compliments of the saison to you, ma'am." "The same to you, sir; may we be all alive and happy this time twelve-month."

Well, just as I commenced the hymn of the angels at my first Mass, there was a crash of music and singing from the gallery over the door, that made my old heart leap with joy and pride. I never expected it; and the soft tones of the harmonium, and the blending of the children's voices, float-

ing out there in the dark of the little chapel, made tears of delight stream down the wrinkles of my cheeks. And what was the *Gloria*, do you think? From Mozart's "Twelfth Mass," if you please. Nothing else would do. The pride of Kilronan is gone so high, since that famous concert, that I am almost sure they would challenge the seraphim to a fair contest, that is, if the latter would put aside their golden viols and sambucæ, and compete only with their voices against the "new choir of Kilronan." I violated egregiously one strict rubric at the *Dominus vobiscum.* I raised my eyes and took a good long look at choir and people. I couldn't help it. If Martinucci and Baruffaldi, Gavantus, and Merati, Gardellini and Bauldry, and the whole Congregation of Sacred Rites were there in the front bench, I couldn't help myself. I kept my hands open for at least a quarter of a minute, whilst I surveyed my little congregation. It was a pathetic sight. The lights from the altar shone on the faces of Captain Campion and Bittra, and one or two of the better-class parishioners on the front bench; but all behind were buried in a deep well of darkness. I could barely distinguish the pale faces of the confused mass that stretched in the deep gloom towards the door; but overhead, about a dozen dark figures were outlined against the light of the two wax candles on the harmonium, over which, on this eventful morning, Father Letheby presided. And this was the object of the concert at last. I should have known that there was some supernatural object behind it. This young man does not care much to develop or elicit the dormant energies of the people, unless he can turn therewith the mills of God. But what trouble it must have given him! How many a cold night did he leave his room, and there, on that gallery, contend with the rough and irregular voices, until he brought them into that stream of perfect unison. I can imagine what patience he exercised, what subtle flatteries he administered, what gentle sarcasm he applied, before he succeeded in modulating the hoarse thunders of Dave Olden's voice, that rose like a fog-horn over the winds and waves whenever he ventured upon the high seas; and how he cut off remorselessly the grace-notes of Abby Lyden, who has begun to think

herself an Albani; and how he overcame the shyness of the fisher-lads, and brought clear to the front the sweet tenors of the schoolboys, on whom, he said, all his hopes depended. And how his own rich baritone ascended strongly and softly over all, blending into perfect harmony all discordance, and gently smothering the vagrant and rebellious tones that would sometimes break ambitiously through discipline, and try to assert their own individuality. He sang an Offertory solo, accompanying himself on the harmonium. Who will say it was not sweet? Who will say it was not appropriate?

O Vergine bella!
Del ciel Regina,
A cui s'inchina
La terra ed el mar.

O Tu che sei stella
Del mare si bella,
Ci guido nal porta
Col tuo splendor.

And then when Bethlehem was repeated, with all its lowliness and humility, there in that humble chapel; and the Divine Babe lay white and spotless on the corporal, the glorious *Adeste* broke forth. Ah me! what a new experience for myself and people. Ah me! what a sting of compunction in all the honeyed delights of that glorious morning, to think that for all these years I had been pastor there—well, never mind; *meâ maximâ culpâ! Ignosce, Domine!*

I placed the Sacred Host on Captain Campion's tongue, and most heartily forgave him his unflattering epithets. Tears of joy streamed down Bittra's face as she knelt beside him at the altar-rails. I was wearied and tired from the large number of Communions I administered that morning. The last communicant was poor Nance. She was hidden away in the deep gloom; but I am not at all sure that the Child Jesus did not nestle as comfortably in the arms of the poor penitent as in those of His virgins and spotless ones. And there were many such, thank God, amongst my Christmas congregation that morning.

But the great surprise of all was in store. For, after

Mass was over, there was a great rush to St. Joseph's chapel; and I am afraid I cut my own thanksgiving short, to move with silent dignity in the same direction. I heard gasps of surprise and delight, exclamations of wonder, suppressed hallelujahs of joy; I saw adoration and tenderness, awe and love on the dimly lighted faces of the people. No wonder! For there, under a rough, rustic roof of pines and shingles, was the Bethlehem of our imaginations in miniature. Rough rocks lined the interior, wet, green mosses and lichens covering them here and there; in front of the cave a light hoar-frost lay on the ground; and straw and stubble littered the palace floor of Him who walks on the jasper and chalcedony parquetting of the floors of heaven. And there was the gentle Joseph, with a reverent, wondering look on his worn features; and there the conscious, self-possessed, but adoring expression on the sweet face of the Child-Mother; and there the helpless form and pleading hands of Him, whose omnipotence stretches through infinity, and in whose fingers colossal suns and their systems are but the playthings of this moment in His eternal existence, which we call Time. Three shepherds stood around, dazed at some sudden light that shone from the face of the Infant; one, a boy, leaned forward as if to raise in his arms that sweet, helpless Babe; his hands were stretched towards the manger, and a string held the broad hat that fell between his shoulders. And aloft an angel held in his hand a starry scroll, on which was inscribed *Gloria in excelsis Deo.* I stood amongst my awestruck congregation for a few minutes. Some were kneeling, and uttering half-frantic ejaculations of adoration, pity, and love; some leaned against a pillar, silent, but with tearful eyes; little children pointed out to each other the different features of this new wonder-world; but all around, the fervid Celtic imagination translated these terra-cotta figures into living and breathing personalities. It was as if God had carried them back over the gulf of nineteen centuries, and brought them to the stable-door of Bethlehem that ever-memorable night. I think it is this realization of the Incarnation that constitutes the distinguishing feature of Catholicity.

It is the Sacred Humanity of our Lord that brings Him so nigh to us, and makes us so familiar with Him; that makes the Blessed Eucharist a necessity, and makes the hierarchy of Bethlehem, Jerusalem, and Calvary so beloved—beloved above all by the poor, and the humble, and the lowly. Listen to this!

"Oh, dear, dear, and to think of our Lord with the straw under Him, and His feet covered with the frost of that cowld night!"

"And the poor child! Look at her; why, she's only a little girl, like Norah; and not a woman near to help her in her throuble."

"Look at His little hands stretched out, like any ordinary child. Glory be to His Holy Name. Sure, only for Him where 'ud we be?"

"And poor St. Joseph! No wondher he's fretting. To think of thim two cratures in his hands, and he not having house or home to shelter thim!"

"Wisha, Mary, 'twas a pity we worn't there that blessed night. Sure, 'tis we'd give 'em the best we had in the world, an' our hearts' blood."

I shared to the full this feeling about St. Joseph. And when, after Father Letheby's Mass I came down, and brought over my old armchair, and placed it in front of the crib, and put down my snuff-box, and my breviary, and my spectacles, and gave myself up to the contemplation of that wonderful and pathetic drama, St. Joseph would insist on claiming the largest share of my pity and sympathy. Somehow I felt that mother and child understood each other perfectly—that she saw everything through the eyes of God, and that therefore there was not much room for wonderment; but that to St. Joseph the whole thing was an unspeakable mystery of humiliation and love, infinite abasement and infinite dignity; and I thought I saw him looking from the child-face of his spouse to the child-face of the Infant, and somehow asking himself: "What is it all?" even though he explicitly understood the meaning and magnitude of the mighty mystery.

Father Letheby has a new series of pictures of the Life

of our Lord, painted by a French artist, whose name I can never recall except when I sneeze—Tissot. I do not like them at all. They are too realistic—and after all, the ideal is the real. I have a special, undiluted dislike of one picture—the *Magnificat.* I'd have torn it up and put the fragments in the fire but that it was not mine. But how in the world any Catholic could paint my beautiful child-prophetess of Hebron as Tissot has done, baffles comprehension. But he has one lovely picture—"Because there was no room." The narrow lane of the Jewish city—the steep stairs to the rooms—the blank walls perforated by a solitary, narrow window—the rough stones, and the gentle animal that bore Mary, treading carefully over them—the Jewish women, regretfully refusing admission—the sweet, gentle face of the maiden-mother—and the pathetic, anxious, despairing look on the features of St. Joseph—make this a touching and beautiful picture. Poor St. Joseph! "Come, take the reins of the patient animal, and lead him and his sacred burden out into the night! There is no room in the City of David for the children of David. Out under the stars, shining brilliantly through the frosty atmosphere, over the white, rugged road, into an unknown country, and 'Whither, O my God?' on thy lips, as the child at thy side shuddered, and no finger from heaven nor voice from earth directed thee; unless, indeed, that faint flashes of light athwart the net of stars told thee that the angels were cutting their way down through the darkness, and into the spheres of men, and that all heaven was in a tumult of expectation, whilst in yonder city men slept, as they always sleep unconscious when God is near. And then when the feeble plaint broke from Mary's lips: I cannot go further, and the gentle beast turned aside into the rocks and whins, and called to his companions of the stable, and the meek-eyed ox looked calmly at the intruders, and there—there—dear God! to think of it all—*In mundo erat, et mundus eum non cognovit.*"

I sat quietly there until Benediction at three o'clock, and then I remained rolling my beads through my fingers, and singing in my heart the grand majestic O's of the preceding

day's offices, at the end of every decade, until five o'clock struck. From time to time my little children would come, and leaning on my knee, would gaze with wonder and affection at the Child of Bethlehem; and then, looking up into my face, put wonderful questions about deep mysteries to their old Father. For all day long, a stream of visitors passed before the crib; and the next day, and the next, crowds trooped over from Moydore and the neighboring parishes, for the fame of it had gone abroad over the land; and men and women came, jealous of their own pastors, and wondering at the sudden uprise of Kilronan. Then the climax was reached on the twelfth day, when the Kings appeared, and the group in the stable was complete. The "black man" from Nubia came in for more than his share of honors; and it was admitted all round that Kilronan was immortalized, and the other parishes were forever in the background.

"May God bless the man that gave us such a sight," said an old woman fervently, as I left the wondering crowd and went home to dinner.

"May God bless all our priests," said another, fearing that I might be offended.

"Wisha, thin, Father Dan," said a third, "what a wondher you never tould us what you had in store for us. Wisha, thin, it wasn't worth while keeping it such a grate sacret."

There is no end to the ingenious charity of these people. On my plate at the dinner table, amidst a pile of Christmas cards, was a dainty little duodecimo. I took it up. It was from Father Letheby. And what was it? The *Imitation* in Greek, by a certain George Mayr, S.J. Wasn't this nice? My pet book done into my favorite language! It was the happiest Christmas I ever spent. *Quam bonus Israel Deus!* So too said Father Letheby. But I had some dim presentiment that all his well-merited pleasure would not be quite unalloyed —that some secret hand, perhaps a merciful one, would pluck a laurel leaf or two from his crown. We had a pleasant academic discussion after dinner about the honorable retention of ancient Irish customs—he quite enthusiastic about them—I rather disposed to think that the abuses which invariably accom-

panied them made their final extinction altogether advisable. We put our respective theories in practice next morning with the most perfect consistency; for Hannah drove indignantly from the door the wren-boys, just as they were commencing:

> A thrate, a thrate, if of the best,
> We hope in heaven your sowl will rest;
> But if you give it of the small
> It won't agree with our boys at all.

And, on his part, Father Letheby listened with intense delight to this dithyrambic, which ushers in St. Stephen's day all over Ireland; and he dispensed sundry sixpences to the boys with the injunction to be always good Irishmen and to buy sweets.

That night, just as I was thinking of retiring, for I am an early riser, I heard a gentle tap at the hall-door, then a hurried colloguing in the hall; and Hannah put in her head and whispered:

"Lizzie is afraid, sir, that the priest is sick. Would you mind coming down to see him?"

"God bless me! no," I said, quite alarmed. I followed the servant rapidly and was ushered into Father Letheby's parlor, unexpected and almost unannounced.

"What's the matter, sir?" he cried; "what's the matter?"

"Nothing particular," I replied. "'Tis a rather fine night, is it not?"

"Lizzie must have sent for you?" he answered.

"Yes," I said, "she did. She thought you were unwell. Are you?"

He looked ill enough, poor fellow, and at these words he sank wearily into a chair.

"I am afraid you're unwell," I repeated.

"I'm not unwell," he said, blubbering like a child, "but —but—my heart is broken."

"Oh," I cried, "if that's all, it's easily mended. Come now, let's hear all, and see if we can't put the pieces together."

"I wouldn't mind," he cried, standing up and striding along the little room, his hands tightly clasped behind his back, "but the poor little altar-boys—the poor little beggars—they looked so nice yesterday, and oh! to think of it. Good God!"

"Very dramatic, very dramatic," I said, "but not the quiet

narrative and consecutive style that I affect. Now, supposing you told me the story. There's balm in Gilead yet."

And this was the story, told with much impressiveness, a fair amount of gesticulation, and one or two little profane expressions, which made the Recording Angel cough and look away to see how was the weather.

It appears that about seven o'clock Father Letheby had a sick-call outside the village. There are generally a fair share of sick-calls on the day succeeding the great festivity, for obvious reasons. He was returning home through the village, when the sound of singing arrested his steps just outside Mrs. Haley's public-house. His heart gave a bound of delight as he heard the familiar lines and notes of the *Adeste.* "Thank God!" he said, "at last, the people are beginning to bring our Catholic hymns into their own homes." As he listened intently there was a slight reaction as he recognized the sweet liquid notes, with all the curls and quavers that are the copyright and strictly legal and exclusive possession of Jem Deady.

"Good heavens!" said the young priest, in a frenzy of indignation, "has that ruffian dared to introduce into the taproom our Christmas melodies and to degrade them into a public-house chorus?"

He stepped into the shop. There was no one there. He turned softly the handle of the door, and was in the taproom for several minutes before he was recognized. What he witnessed was this. Leaning in a tipsy, maudlin way against the wall were the holly bushes, which, decorated with pink ribbons, and supposed to conceal in their dim recesses the "wren, the wren, the king of all birds," had been the great attraction of the morning. Leaning on the deal table, with glasses and pints of porter before them, as they sat and lounged or fell in various stages of intoxication, were the wren-boys; and near the fire, with his back turned to the door, and his fingers beating time to the music in pools of dirty porter, was Jem Deady. As Father Letheby entered he was singing:

Deum de Deo, Lumen de Lumine,
Gestant puellae viscera—

the most awful and tender lines of the glorious hymn.

He was unconscious of the priest's presence, and quite unconscious of his horrible sacrilege. Father Letheby continued gazing on the sad scene for a few minutes, with mingled feelings of anger, horror, and disgust. Then, closing the door softly after him, he strode through the street, and knocking peremptorily at all the doors, he soon had a procession of the fathers and mothers of the children following him to the public-house. What occurred then has passed into the historical annals of Kilronan. It is enough to say here that its good people heard that night certain things which made their ears tingle for many a day. Mrs. Haley came up to my house the following morning to give up her license; and there was a general feeling abroad that every man, woman, and child in Kilronan should become total abstainers for life.

"But that's all," said Father Letheby; "and now I am really sick of the entire business; and to-morrow I shall write to the bishop for my *exeat*, and return to England or go to Australia, where I have been promised a mission."

It was rather late, and I should have been long ago in my comfortable bed; but the text was too good to miss.

"My dear Father Letheby," I said, "it is clear to me that you are working not for God's honor, but for your own *kudos*."

He started at these strong words, and stared at me.

"Because," I continued calmly, "if it was the honor of God you had at heart, this calamity, the intensity of which I have no idea of minimizing, would have stimulated you to fresh efforts instead of plunging you into despair. But your pride is touched and your honor is tarnished, and you dread the criticism of men. Tell me honestly, are you grieved because God has been offended, or because all your fine plans have *ganged aglee?* There! Dear St. Bonaventure, what a burden you laid on the shoulders of poor humanity when you said: *Ama nesciri, et pro nihilo reputari.*

"You did not know, in the depths of your humility, that each of us has a pretty little gilded code which is labelled, *Self!* And that each of us is a fanatic in seeking to make conversions to our own little god. And I am not at all sure

but that education only helps us to put on a little more gilding and a little more tawdry finery on our hidden deity; and that even when we sit in judgment upon him, as we do when preparing for Confession, it is often as a gentle and doting mother, not as an inflexible and impartial judge. Here are you now (turning to Father Letheby), a good, estimable, zealous, and successful priest; and because you have been touched in a sore point, lo! the voice from the inner shrine demanding compensation and future immunity. Everything has prospered with you. Religion has progressed, with leaps and bounds, since you came to the parish; and people adore you, and you have the satisfaction of knowing that you are that most difficult of heroic successes, a conqueror because a reformer; and because you have met one reverse, you are going to turn your back on your work, and seek the curse of those who put pillows under their armpits and garlands of roses in their hair. Did you imagine that Satan, a living, personal, and highly intelligent force, was going to allow you to have everything your own way here—to fold his arms while you were driving back his forces in utter rout and confusion? If you did, you were greatly mistaken. You have met a slight reverse, and it has become a panic. *Sauve qui peut!* And the commander—the successful general—is the first to turn his back, throw down his sword and flee."

"Say no more, Father Dan, for God's sake. I am heartily ashamed of myself."

A good scolding is almost equal to a cold bath as a tonic for disordered nerves.

I went home with a satisfied conscience, murmuring: *Per la impacciata via, retro al suo duce.* I think I know whither he is tending.

A demoralized, woe-begone, wilted, helpless figure was before me in the hall. If he had been under Niagara for the last few hours he could not be more hopelessly washed out. It was Jem Deady in the custody of his wife, who was now in the ascendant.

"Here he is, your reverence—a misfortunate angashore! For the love of God make him now a patthern to the

parish! Clive him to the ground, or turn him into somethin'; make him an example forever, for my heart is broke with him."

Whilst I was turning in my mind into which of the lower animals it would be advisable to cause the immortal soul of Jem to transmigrate and take up a temporary residence, I thought I saw a glance upwards from his eye, visibly pleading for mercy.

"It is quite clear, Jem," I said, "that your Christmas dinner disagreed with you."

"Begor, thin, your reverence," broke in Mrs. Deady, setting herself in a rather defiant attitude, "he had as good a dinner as any poor man in your parish. He had a roast goose, stuffed by thim two hands with praties and onions, until the tears ran down my face; and he had a pig's cheek, and lashins of cabbage"

"And why don't you tell his reverence about the rice-puddin'" said Jem, in a tone of honest indignation. "'Tis a shame for you, Bess! She made a rice-puddin', your reverence, that was fit for the grate house; and begor, your reverence might sit down to worse yourself. Sich raisons and currans!"

"Begor, I'm thinking you're thrying to put the comedher on me, you blagard, with your blarney," said Mrs. Deady with angry suspicion, drawing back and scrutinizing his face.

"Thrying to put the comedher on *you*, Bess? Begor, I'd like to see the man that could do it. But I'll say this, in the presence of his reverence, and wid yerself to the fore, that there isn't in this parish, nor in the nex', nor in the nex' again, nor widin the four walls of Ireland, a betther wife nor a betther housekeeper den you, Bess Clancy." And to emphasize this panegyric, Jem threw his battered hat on the floor and brushed away a tear.

It was a pity not to come to the aid of such a superb diplomatist. No wonder the British diplomatic service is manned by Irishmen from Singapore to Halifax. What would Melikoff, and von Schaffterhausen, and de Laborie be in the hands of Jem Deady? He'd twist them around his little finger.

I saw the angry wrinkles smoothing themselves on the brow of Mrs. Deady, as she melted under the gentle rain of flattery.

"I'd forgive you a good deal, Deady," I said; "your repeated violations of solemn pledges, your sacrilege in bringing down to a public-house the most sacred melodies of the church—"

"They were *at* me," said Jem. "They said as how I couldn't get my tongue around the Latin, and that Father Letheby—"

"I understand," I interrupted; "but even that I'd forgive. But to take the innocent lambs of my flock, my choir-boys and altar-boys, the children of sober and religious parents, whose hearts are broken by your misconduct—"

"Childre' of sober and religious parents—whose hearts are broken," chimed in Mrs. Deady. "Wisha, thin, without manin' any disrespect to your riverence, would you be plazed to mintion these dacent people? An' if these religious parents wor mindin' their childre' insted of colloguing and placin' their nabors, their religious childre' wouldn't be lying drunk in Mrs. Haley's public-house. But of coorse 'tis Jim Deady here and Jim Deady there; and if the thruth wos towld, he's as good as any of 'em, though I shouldn't say it to his face. Come along, you poor fool."

"I must do what I came for," said Jem, solemnly. Then, with an air of awful determination, as if he were building iron bars and padlocks on his thirsty lips, Jem took the pledge. Mrs. Deady, in high dudgeon, had gone down the street. Jem and I were alone.

"Tell me, yer reverence," he whispered, "did that mane scut of a tailor insult ye the other night?"

"Oh, not at all, Jem," I cried, fearing the consequences to the tailor.

"I have an eye on him this long time," said Jem, "and faith, he'll come to grief soon."

"Now, Jem," I warned emphatically, "no violence, mind. The unfortunate fellow is sorry."

"All right, your reverence; we are not going to waste violence on the likes of him. But"—

Here Jem fell into a profound reverie.

"Begor, your reverence, ye did that little job nately," he cried, waking up. "That woman's tongue didn't lave me worth tuppence. God bless yer reverence, and spare ye long to us."

He took my hand, and kissed it till it was blistered by the sharp bristles of his unshaven lips. Poor fellows! how they warm to us; and how, with all their faults, we fling around them something more than maternal love!

CONFLICTUS INTER DONATIONEM ET DISPOSITIONEM TESTAMENTARIAM.

(*Casus Conscientiae.*)

Casus.—Julia, femina caelebs, non mediocriter dives, Amaliam pauperem neptem pro pia sollicitudine, qua veteres parentes curaverat, remuneratura, promittit ei 2,000 dollarium. Brevi post, quum eam summam tenet, Amaliam vocat atque ita alloquitur: "Ecce summa, quam tuam fore dixi, collocabo eam apud nummularium eique mandabo, ut annuum censum tibi mittat, nolo enim ut ante meam mortem ipsam summam repetas." Post multos annos facit testamentum. Quum haeredes necessarios non habeat, consilio capto cum parocho, nosocomio omnia sua bona relinquit: inter quae quum enumeret etiam illam summam 2,000 dollarium, adjecta conditione ut, quamdiu Amalia vixerit, huic annui cederent fructus. Parochus animadvertit, id sibi videri fieri non posse, eo quod Amaliae ista summa jam donata sit. Cui Julia: "Amaliae conditio longe melior facta est; annuos fructus volo ei relinquere; sed quoad ipsam summam videor tamen mihi servasse dispositionem neque recordor meae intentionis fuisse, illo jure me abdicare."

Mortua igitur Julia, lis oritur inter Amaliam et procuratorem nosocomii: hic nititur testamento, illa provocat ad donationem sibi longe antea factam. Cui parochus strenue adstipulatur, ratus illam donationem non minus piam causam

esse quam liberalitatem erga nosocomium, maxime quum melior quidem Amaliae conditio facta sit, nequaquam tamen ita abundans, ut non illa summa ad honestam sustentationem commodam indigeat: per prudentem autem administrationem longe majores fructus ex ea pecunia percipi posse quam censum annuum consuetum. Quare nosocomii procuratori etiam minatur, se ad forum civile tracturum esse causam, etiam cum periculo, ne nosocomium omni haereditate excidat propter legum formalitates non impletas, nisi Amalia, quod ipsius sit, recipiat.

Auctores Consulendi.

S. Alphons. lib. 3, n. 922 sq.; lib. 4, n. 210; Ballerini-Palmieri, *Opus morale*, tract. 8, p. 3, cap. 3, n. 703 sqq., tract. 9, cap. 3, n. 48 sqq.; Lehmkuhl, *Theologia mor.*, I. n. 808, n. 1148; D'Annibale, *Summula*, II. n. 353; Aertnys, *Theol. mor.*, lib. III. n. 416; Laymann, *Theol. mor.*, lib. 3, tr. 5, cap. 2; Lessius, *De just. et jure*, lib. 2, cap. 19, dub. 2.

Discussio et Solutio.

Quaeritur, quomodo in foro conscientiae res componi debeat. Respondeo, in nostro casu occurrere duas quaestiones, unam quae sit praecipue quaestio *juris*, alteram quam potius *facti* quaestionem voces; nimirum—

I. Quid *juris* generatim sit in ejusmodi dispositione ad causas pias, qualis est Juliae dispositio, possitne debeatve haec dispositio regi et dijudicari secundum leges civiles loci, an secundum leges ecclesiasticas. II. Quaerendum est: Quid *de facto* Julia fecerit, atque hic imprimis quaeri debet, quid fecerit re vera circa donationem erga Amaliam, seu quomodo haec donatio sit interpretanda: unde deduci debet, quid juris Julia sibi retinuerit circa summam Amaliae destinatam.

Prior quaestio generalis est.

Communis igitur sententia est, causas pias regi et dijudicari debere secundum leges ecclesiasticas, ita ut valor dispositionis vel donationis in favorem causarum piarum et ecclesiasticarum factae sustinendus sit in conscientia, quam primum secundum canonicas leges valida exstiterit, etiamsi civiles leges eam nullam vel infirmam esse statuant. Ratio est,

quia Ecclesia est societas publica perfecta et independens, quae jure divino instructa est potestate sibi providendi in omnibus quae necessaria sunt ad suum finem prosequendum. *Suo* igitur jure, non jure civiliter sibi dato, acquirit ea, quae ad ecclesiastica instituta sustinenda atque fovenda sunt necessaria; in temporalibus bonis acquirendis suis legibus utitur, non necessario civilibus: neque enim minore facultate condendarum legum utitur in bonum publicum ecclesiasticum, quam quâ in bonum publicum civicum utitur auctoritas civilis. De qua potestate Ecclesiae insita nemo catholicus dubitari potest. Potest summum dubitari, quousque Ecclesia hac in re leges proprias tulerit easque etiam nunc in vi sua retineat. Itaque ultimas voluntates in favorem Ecclesiae seu piarum causarum lege sua regere, de earum valore decernere Ecclesia potest aequo jure ac publica auctoritas civilis dispositiones ultimae voluntatis in causis profanis legibus variis circumscribere et adstringere potest.

De qua re egregie inter alios tractat Palmieri S.J., in Ant. Ballerini S.J., *Opus theologicum morale*, tr. 8, p. 3, n. 703 sqq.: "Haec," ait, "est certa doctrina theologis et canonistis. Auctoritas Ecclesiae est plena et independens atque in iis, quae ad religionem animarumque salutem spectant, subordinat sibi civilem potestatem ejusque leges corrigit et, si opus est, irritat. Dices: testamenta vim obtinent a lege civili; Ecclesia proinde valorem testamentorum *supponit;* si ergo jus civile valorem negat ultimis voluntatibus certa forma destitutis, eae nec pro Ecclesia valebunt.—Resp. 1 illud principium non esse certum ideoque argumentum vi carere contra eos, qui facultatem testandi volunt esse simpliciter a jure naturae. 2. Etsi lex civilis vim testamentis conferat, propter subordinationem tamen potestatis civilis potestati ecclesiasticae in iis, quae ad bonum animarum et cultum Dei spectant, jus est in Ecclesia, cum in iis rebus agitur, temperandi leges civiles Principum Christianorum, jus quoque certas eorum leges irritandi aut jubendi, ut certae ferantur leges."

Et revera, si quis putaverit, testamentum, ut firmum habeat valorem, id repeti debere ex lege positiva per publicam auctoritatem lata, ut in causis profanis civilis potestas, ita

in causis sacris potestas ecclesiastica publica illa auctoritas est, quae invocetur et quae conditiones, quibus valor adnectatur, constituat. Si quis vero testamentum ex solo jure naturali vim habere dixerit, hunc valorem subsistere fatebitur, nisi in causis profanis civilis auctoritas, ecclesiastica in causis sacris seu piis certam apposuerit restrictionem. (Cf. Lehmkuhl, *Theol. mor.* I, n. 1143 sqq.)

Negari autem nequit, Ecclesiam, si velit, posse etiam in causis piis omnes illas dispositiones omnesque valoris conditiones recipiendo comprobare, iisque contentam esse, quae legi civili statuantur. Quare praeter *potestatem* Ecclesiae in genere assertam constare etiam debet de hujus *potestatis usu*, utrum videlicet Ecclesia hac in re suas leges proprias condiderit atque etiamnunc sustineat, an leges universales in hac re vel nunquam condiderit vel in desuetudinem abire permiserit.

Solemne statutum habemus cap. XI, t. 3, 26 ex litteris Alex. III, ad judices Velletren., quod constans doctrina theologorum et tot saeculorum praxis pro universali lege recepit: "Relatum est, quod, quum ad vestrum examen super relictis Ecclesiae causa deducitur, vos nisi septem vel quinque idonei testes intervenerint [ita enim jus civile Romanum disponebat], inde postponitis judicare. Mandamus, quatenus cum aliqua causa talis ad vestrum fuerit examen deducta, eam non secundum leges [i. e. civiles], sed secundum decretorum statuta [i. e. decreta juris canonici] tractetis, tribus aut duobus legitimis testibus requisitis; quoniam scriptum est: in ore duorum vel trium testium stat omne verbum."

Recenter quidem difficultas mota est, quasi non constaret, Alexandrum III hanc legem tulisse ut Romanum Pontificem pro Ecclesia, sed fortasse tulisse ut principem saecularem pro suo territorio: quod videri posse suaderi ex cap. praecedenti ejusdem tituli, quo severe praecipitur, ut *quaelibet* ultima voluntas firma habeatur et exsecutioni detur, quam parochianus coram presbytero suo et duobus vel tribus testibus declaraverit; qua dispositione nuspiam unquam varias leges civiles correctas esse, sed intactas mansisse varias pro variis regionibus. Ad quod facile respondetur, longissimum usum et consuetudinem satis declarasse hanc legem posteriorem pro ter-

ritoriali, priorem vero pro universali. Imo eâdem consuetudine constat, canonem illum (cap. XI) ita semper fuisse intellectum, ut ne praesentia quidem duorum vel trium testium exprimat conditionem essentialem, sed indicet solam probationem factae dispositionis ultimae; quam si alia via certa fiat, ad valorem ultimae voluntatis sustinendum et urgendum id sufficere. Hinc factum est etiam, cur S. Poenitentiaria in responso d.d. 23 Junii 1844 nihil requireret nisi *voluntatem certo cognitam*, ut in favorem causae piae exsecutioni dari deberet. Est responsum saepe citatum: "Eudorius caelibatarius, haeredibus necessariis destitutus, graviter decumbens, ut animae suae consulat, statuit partem bonorum in pia opera erogare. Ad hunc finem Bonifacium legatarium universalem instituit per testamentum debitis vestitum formis. Scriptum autem privatum Bonifacio tradit, in quo piam manifestat voluntatem postulatque ab ipso ut eandem fideliter exsequatur. Bonifacius vero, mortuo Eudorio, haereditatem integram servat, eo quod ex testamento valido eam teneat. Quaeritur, an in conscientia tutus esse possit.—S. Poenit. respondit: in casu proposito Bonifacium *teneri in conscientia ad implendam voluntatem Eudorii certo cognitam* pro foro conscientiae."

Ex disputatis igitur concludi debet, improbabilem esse opinionem recenter a doctissimo quidem viro Card. d'Annibale propositam (*Summula Theol.* v. 2, n. 353): "Quamdiu S. Sedes locuta non fuerit, existimo non oportere inquietari eos, qui *extra ditionem pontificiam* non praestant relicta ad causas pias in testamento irrito ex jure civili." Nam ex prudentia quidem pastorali in tali casu confessarius interdum silere potest vel debet, ne *frustra* ex bona fide fidem malam faciat; sed, re objective spectata, obligatio tanquam ex universali lege Ecclesiae orta legata quae ex ultima voluntate defuncti certe cognita piis causis relicta sunt, re ipsa solvendi moraliter saltem est certa neque in dubium vocari potest.

Quae sufficiant ad Iam. quaestionem supra propositam, quam dixi potissimum esse quaestionem juris.

Dicendum nunc est de IIa. quaestione, videlicet quid Julia de facto circa res suas disposuerit, seu quomodo ejus dispositiones recte debeamus interpretari.

In qua quaestione extra dubium est, quid Julia in postrema dispositione *voluerit.* Clarum est enim, eam voluisse etiam summam illam antea Amaliae assignatam nosocomio relinquere. Unde sequitur, hanc dispositionem etiam in foro conscientiae exsecutioni dandam esse, si Julia ita disponendi jus habuerit. Cui juri obstare nihil potest nisi prior illa dispositio circa 2,000 dollarium in favorem Amaliae facta. Illa igitur discutienda est: fuitne jure donatio et dominii translatio perfecta, an promissio tantum vel dispositio revocabilis.

Revocabilis esse potest dispositio vel donatio aut ex natura sua, aut ex lege tantum ositiva. Ex natura sua revocabiles sunt omnes dispositiones, quae dicuntur *ultimae voluntatis,* scilicet testamentariae dispositiones et donationes mortis causa: hae enim non valent nisi ex *ultima* voluntate, seu nisi ultima voluntas disponentis eadem manserit.—Similiter promissiones et donationes revocabiles sunt, antequam a promissario vel donatario sint acceptatae.

Ex positiva lege civili donationes multis in regionibus nullae vel revocabiles declarantur nisi fuerint juridice vel scripto cum certis formalitatibus factae, vel nisi manuales donationes re ipsa tradita fuerint perfectae. Aliquando etiam propter mutatas circumstantias statuuntur donationes esse revocabiles.—Quae ex naturali jure solo facultatem revocandi non secum ferunt, neque ex jure canonico, quando de donationibus piis agitur; sed ibi ejusmodi dispositiones subsistere censentur, quam primum constiterit de voluntate donantis, qua se dominio rei abdicaverit et de voluntate donatarii vel ejus qui illius curam agit, qua rem ita sibi oblatam acceptaverit.

Quod quidem quoad casum nostrum non omnino absque causa animadvertitur, eo quod videri possit sublevatio pauperis cognatae pia esse causa, cujus valor ex jure canonico, non ex jure civili dijudicetur. Cujus rei auctorem habes inter alios Laymann, *Theol. mor.* lib. 3, tr. 5, cap. 2, n. 1. ubi *pias causas* explicat: "puta, quae ecclesiis aliisve piis locis, vel in captivorum redemptionem, *in pauperum vel religiosorum, quamvis consanguineorum, sustentationem* . . . relicta sunt." Si igitur sumere licet, sublevationem Amaliae

fuisse causam piam, excluditur revocabilitas ex eo titulo fortasse oriunda, quod donatio, si donatio inter vivos fuerit, sit formalitatibus legalibus destituta: nam jure canonico valida et ex se irrevocabilis est donatio libere facta et acceptata; sed revocabilitas ex solo hoc capite derivari potest, quod fuerit non donatio inter vivos, sed donatio mortis causa, quae utpote ultima voluntas, *naturâ suâ* est revocabilis.

Quapropter id est, quod potissimum quaeritur, fueritne donatio erga Amaliam primitus facta donatio inter vivos, an donatio mortis causa. Juliam eam circa finem vitae habuisse pro donatione mortis causa, ex eo patet, quod sibi videbatur non habuisse unquam intentionem facultate liberae dispositionis sese abdicandi. Verum haec circa finem vitae exsistens persuasio nondum certa probat, ita re vera fuisse, neque adimit jus Amaliae rem aliter considerandi, si *externa actio* talis fuerit, quae speciem donationis inter vivos satis certe prae se tulit.

Atque id ita esse, videtur ex verbis, quibus Julia usa est, satis erui. Nam quum implens promissionem diceret: "Ecce summa, quam tuam fore dixi," quid aliter verba naturali sensu significant, nisi: "Quae antea tibi promisi, haec nunc tibi do." Quod vero nolit, ut Amalia ante donatricis mortem repetat, idque illi imponat, tantum abest, ut donationem perfectam impediat, ut potius eam confirmet. Nisi enim donatio fuerit ex se perfecta, necesse non erit, hanc conditionem addere, quo jus Amaliae restringeretur. In donatione mortis causa Amalia ne cogitare quidem poterat summam sibi a nummulario petere; supervacaneum, ne dicam stultum fuisset, id vetare. Sed si donatio inter vivos perfecta erat atque dominium summae in Amaliam translata, causa erat, cur Julia, si voluit, hanc restrictionem non repetendae summae adderet: nisi enim addidisset, Amalia quovis tempore poterat summam repetere.

Accedit, quod etiam parochus semper in ea persuasione erat, dispositionem primitus factam donationem irrevocabilem fuisse.

Videri alicui poterit accessisse etiam praescriptionem acquisitivam, siquidem per annorum seriem Amalia sese ut dominam et proprietariam consideravit, idque, si forte titulo

non vero, saltem colorato. Attamen haec ratio infirma evadet, si defuerit possessio civilis; eam defuisse, ex casu concludere debemus. Nam apud nummularium si pecunia sub nomine Amaliae inscripta fuisset, litem movere Amaliae necesse non esset; ipsa scilicet reclamante, nummularius certe summam ei traderet, alteri nemini: sed si inscripta mansit pecunia sub nomine Juliae, possibilitas litis potest intelligi. Adeoque res non ex *ulla* lege *civili*, ne praescriptionis quidem, componi potest, sed sola lege naturali et canonica in foro conscientiae. Sufficit autem moralis certitudo de donatione re ipsa inter vivos facta, ut Amalia in foro conscientiae jus suum prosequi possit, atque summam illam 2,000 dollarium, si tenet, retinere, si non tenet, reclamare.

Ultimo vero videndum est, num liceat ei ad jus suum vindicandum uti illo medio, quod parochus se adhibiturum esse nomine Amaliae minatur. Aliis verbis: licetne, si leges civiles obstant, quominus causa pia haereditatem accipiat sine consensu auctoritatis civilis, judicialiter postulare, ut ille consensus negetur, totaque haereditas ad legales haeredes transeat. In quo casu, ut conjectare ex casu licet, Amalia neptis vel sola, vel cum aliis cognatis totam haereditatem adiret. Quod non licere, dicendum est. Nam qui ita agit, rem ecclesiasticam defert ad tribunal civile: quod ex se, nisi in causis exceptis, illicitam est. Insuper damnum injustum infert causae piae seu ecclesiasticae, quum ex ultima voluntate defunctae Juliae in foro conscientiae nosocomium illud jus habet ad haereditatem detracta summa 2,000 dollarium. Ideoque etiamsi res ad judicem delata atque haereditas nosocomio negata esset: nihilominus ea in conscientia illi esset reddenda.

Hoc autem *modo* minas intentare, ut nosocomii administratori exponatur ab Amalia, in sua potestate esse apud judicem civilem periculum creare, ne tota haereditas abjudicetur, ut hoc modo ille urgeatur ad tradendam summam 2,000 dollarium, illicitum quidem eatenus fuerit, quatenus ostendatur animi promptitudo committendi re ipsa recursûs ad judicem civilem; aliter non erit, minus etiam injustum, si modo *certum* est jus Amaliae contra nosocomium vel adeo saltem probabilius, ut judex ecclesiasticus debeat pro ea pronuntiare. Atque ita re ipsa

esse, censeo. Nam ex una parte factum externum promissionis et traditionis a Julia olim peractae cogit, ut illud factum habeatur pro donatione inter vivos ; verum animus internus concordari debet cum facto externo et secundum hoc dijudicari ; neque opinio post annos in mente Juliae exorta probat quidquam satis pro parte contraria. Hinc rationes, nisi velis dicere certas et convincentes, saltem longe fortiores exsistunt in favorem Amaliae, quam contra eam seu in favorem nosocomii. Ex altera parte pro nosocomio tamquam pro causa pia contra profanam favor juris nequit invocari, secundum quem in dubiis aequalibus causa pia vincere debeat. Nam praeterquam quod non simus in vero dubio, in nostro casu est causa pia contra causam piam. Donationem enim Amaliae factam num pro causa pia sumamus, ex conditione puellae non actuali, sed illius temporis, quo facta est donatio, debet dijudicari. Quamvis igitur, actuali Amaliae conditione considerata, dubitare quis possit de charactere causae piae: ex conditione prioris illius temporis res est indubia.

Hinc censeo, Amaliam tuta conscientia petere posse atque urgendo petere a rectore nosocomii illam summam integram ; rectorem debere eam dare, vel saltem, etsi nonnihil dubitet de juris certitudine, eum posse dare, non obstante ejus obligatione defendendi et protegendi jura nosocomii.

Quodsi noluerit vel dubitaverit ipse subjective, num causa Amaliae pro causa pia haberi *debeat:* nihil relinquitur, nisi ut deferat rem ad ecclesiasticum judicem ; cujus sententiae standum est, relicta in foro conscientiae sola facultate appellandi ad altiorem judicem *Ecclesiae.*

Exaeten, Holland. AUG. LEHMKUHL, S.J.

P. A. SABETTI, S.J.

IN · PACE · XPI · QVIEVIT · VI · KAL · DEC · MDCCCXCVIII

IN the death of Father Sabetti, Professor of Moral Theology at the Jesuit House of Novices, Woodstock, Maryland, one of the most efficient servants of the Church in America leaves the ranks of our clergy. The fact that, in entering the

Society of Jesus, he had renounced, once for all, the honors of the world and merged his individuality in that of the sacred militia which gives but one name to all its members, cannot make us forget that a whole generation of the Sons of St. Ignatius has been trained by this master in the science and art of guiding souls. To the possession of a motherly heart, with its careful providence, he joined the eager simplicity of the child which attracts, and by this twofold element of his priestly disposition he drew to himself the confidence of the younger generation. His knowledge of the special branch of theology which he professed grew with years; and as he was under the constant necessity of keeping himself equipped for the position of advocate and judge in countless cases of conscience which were referred to him for solution and decision, he attained that superior aptness in the adjusting of principles to facts which constitutes the main safety of the moral theologian.

From the very first, we learned to value him as a contributor to the ECCLESIASTICAL REVIEW, not only because of his knowledge and prudence, but also for the gentle readiness with which he ever responded—often amid most trying labors—to the call for work in the interests of our clergy. No single man gave more whole-hearted encouragement than Father Sabetti to the REVIEW in the earlier periods of its growth, when there were still doubts whether it could survive the changes of a somewhat untried climate. He ever predicted success for the REVIEW, as though it were a foregone conclusion; and we now realize that his forecastings, by reason of the cheerfulness and confidence which they imparted, became a most potent factor in the accomplishment of the work.

What the REVIEW owes to Father Sabetti, numberless clerics, secular as well as religious, bishops and pastors, and students of theology in our seminaries, owe him in different measure. He instructed by his writings, by his conferences to the clergy, by his retreats to religious communities, most of all by his simple gentle ways of life, full ever of joyous sympathy for others, big-hearted, yet with the prudence begotten of heavenly wisdom.

We hope to bring, later on in these pages, a fuller history of his activity, as known to those who conversed with him in the closer relations of daily community life. For the present it is our task to record his going home to the Master, leaving us the duty of a grateful remembrance of what he did for the common cause of holy truth.

A · M · D · G
Christi · Ecclesiae
Dictis · Scriptis · Precibus · Exemplo
Incomparabile · Propugnaculum
Artem · Regiminis · Animarum
Etiam · Posteris · Concionari · non · Desinens
Summa · Sapientia · in · Agendis
Assidua · Pietate · in · Deum
Religiosa · Largitate · in · Egenos
Rara · Amoenitate · in · Suos
Charitate · in · Omnes
Laboribus · Studiisque · Perpetuis · Exhaustus
Hinc · Migravit · ad · Aureolam · Coelestem

Disce · Lector · et · Aemulare

ECCLESIASTICAL CHRONOLOGY—June 15–December 15, 1898.

June, 1898.

15. The Most Rev. Adelard Langevin, D.D., Archbishop of St. Boniface, Canada, received in papal audience.

15–16. Golden Jubilee of St. Charles' College, Ellicott City, Maryland.

17. Laying of the corner-stone of the Cathedral of the Sacred Heart, Dallas, Texas, by the Right Rev. E. J. Dunne, D.D.

20. Cardinal Macchi named Protector of the Archconfraternity of the Apostolate of the Cross in Mexico.

Golden Jubilee of Villanova College, Pennsylvania (Anniversary of its Incorporation).

26. The Right Rev. Sebastian G. Messmer, D.D., Bishop of Green Bay, received in papal audience.

28. Ordinary Session of the S. Congregation of Rites to examine the following questions:

(1) The *non-cultus* in the Beatification Process of the Ven. John Nepomucene Neumann, C.SS.R., Bishop of Philadelphia.

(2) The same in the case of the Ven. Sister Mary Magdalene Postel, Foundress of the Sisters of the Christian Schools of Mercy.

(3) The validity of the Ordinary and Apostolical Processes conducted in the Court of Trent, for the Beatification of the Ven. John Nepomucene de Tschiderer, Prince and Bishop of Trent.

(4) The same in the case of the Paris Court, for the Beatification of the Ven. Magdalene Sophia Barat, Foundress of the Society of the Sisters of the Sacred Heart.

(5) The validity of the Apostolical Process in the Orleans (France) Court regarding the virtue and miracles *in specie*, for the Beatification of the Ven. Joan of Arc.

29. Consecration of the Right Rev. Alexander Christie, D.D., Bishop of Vancouver's Island, in the Cathedral of St. Paul, Minn.

The Very Rev. John J. Fedigan, O.S.A., elected Provincial of the Order of St. Augustine in America.

The Rev. John D. Whitney, S.J., appointed Rector of Georgetown University, to succeed the Rev. J. Havens Richards, S.J.

Passage of bill in the National House of Representatives to give the Secretary of War the discretion of permitting any Church or Religious Sect to erect house of worship on the military reservation at West Point. Votes, 133 to 25. Subsequently (July 7), passed by the Senate of the United States.

JULY.

3. Consecration of the Right Rev. Prior Murray, O.S.A., Bishop of Issus and Vicar Apostolic of Northern Queensland, Australia.

5. Ordinary Session of the S. Congregation of Rites to examine the following questions:

(1) Confirmation of ancient *cultus* in Scotland of the Servants of God, Adamnan, *Abbot;* Bean, Blane, and Colman, *Bishops* and *Confessors;* Comgan, *Abbot;* Constantine, *King* and *Martyr;* Donnan and Companions, *Martyrs;* Drostan, *Abbot;* Duthac and Fergus, *Bishops* and *Confessors;* Finnan, *Priest* and *Confessor;* Fillan, *Abbot;* Luan (or Moluoq) and Machar, *Bishops* and *Confessors;* Malrubius, *Martyr;* Nathalan, *Bishop* and *Confessor;* Magnus, *Martyr;* Palladius, *Confessor;* and Talarican, *Bishop* and *Confessor.*

(2) Revision of the writings of the Servants of God, Paul Cafaro and Cæsar Sportelli, Redemptorist Fathers.

6. Opening of the Fourth Annual Session of the Columbian Catholic Summer School, at Madison, Wis.

Decree (dated April 26th) of major excommunication against Anthony Kozlowski, a Polish priest, formerly affiliated with the Archdiocese of Chicago.

The Very Rev. Dom Lawrence Janssens, O.S.B., Rector of the College of St. Anselm, Rome, and the Right Rev. Monsignor Merry del Val, Cam. Seg., named Consultors of the Congregation of the Index.

10. Erection of the Vicariate Apostolic of Pontiac into the Diocese of Pembroke (Decree dated May 4th), and appointment of the Right Rev. Vicar Apostolic Narcissus Zephirinus Lorrain, D.D., first Bishop of the See (Brief dated May 6th).

Opening Session of the Seventh Annual Term of the Catholic Summer School of America, Cliff Haven, N. Y.

14. Death of the Right Rev. Francis Louis Laflèche, D.D., Bishop of Three Rivers, Canada.

16. Death of the Most Rev. J. B. Salpointe, D.D., Archbishop of Sante Fé, New Mexico, at Tucson, Arizona.

25. Encyclical addressed to the Archbishops and Bishops of Scotland, regarding the interpretation of Holy Scripture, and the erroneous doctrines on the Holy Eucharist prevalent in England.

21. The Right Rev. Monsignor Fox, Vicar-General of Green Bay, Wis., appointed Domestic Prelate to the Pope.

25. Death of the Right Rev. Thomas McGovern, D.D., Bishop of Harrisburg.

27. The Rev. Dr. William Stang, of the American College, appointed Regular Professor to the University of Louvain.

28. The Right Rev. Monsignor Kelly, Rector of the Irish College, Rome, received in papal audience.

Death of Mr. Joseph Banigan, Trustee of the Catholic University of America.

30–Aug. 1. The Twenty-seventh Annual Conference of the Catholic Young Men's Societies of Great Britain, at Sheffield.

31. Death of the Most Rev. John Walsh, D.D., Archbishop of Toronto, Canada.

The Very Rev. A. Canon Hebbelynck appointed Rector Magnificus of Louvain University, to succeed the Right Rev. Monsignor Abbeloos, resigned.

AUGUST.

2–4. The First Indian Eucharistic Congress in session at Madras.

4. Death of Cardinal Sylvester Sembratowicz, Greek-Ruthenian Archbishop of Lemberg. Born October 3, 1836; created Cardinal, November 29, 1895.

5. Encyclical, addressed to the clergy and people of Italy protesting against the suppression of Catholic Societies by the Italian Government.

Formal opening of St. John's Protectory of the Archdiocese of Philadelphia.

8. The Most Rev. Paul Bruchési, D.D., Archbishop of Montreal, invested with the pallium.

The Very Rev. Dr. Zahm elected Provincial of the Congregation of the Holy Cross for the United States and Canada.

10. The Twenty-eighth National Convention of the Catholic Total Abstinence Union of America meets at Boston and elects the Right Rev. Michael Tierney, D.D., Bishop of Hartford, Conn., President of the Union.

12. The Most Rev. Placid Louis Chapelle, D.D., Archbishop of New Orleans, received in papal audience.

21. The Fathers of the Redemptorist Congregation are solemnly placed in charge of St. Joachim's Church, Rome, erected by contributions from Catholics in all parts of the world as a memorial of the Golden Jubilee (1893) of His Holiness Pope Leo XIII.

26. Closing of the Seventh Annual Session of the Catholic Summer School of America, Cliff Haven, N. Y.

29–31. Conference of the Catholic Truth Society of Great Britain in session at Nottingham, England.

30. Preparatory Session of the Congregation of Rites to examine into miracles proposed for the Canonization of the Blessed John Baptist de la Salle, Founder of the Brothers of the Christian Schools.

By Decree of the S. Congregation of Propaganda confirming the choice of the Board of American Bishops, Canon Jules De Becker is appointed President of the American College, Louvain, vice Monsignor Willemsen, resigned.

SEPTEMBER.

5. Encyclical on the Rosary, announcing a new Constitution to define the rights, privileges, and indulgences of the Confraternity of the Rosary.

8. Consecration of St. Mary's Cathedral, Ogdensburg, N. Y.

11. Monsignor Sbarretti, Auditor of the Apostolic Delegation at Washington, received in papal audience.

The Most Rev. Charles H. Gauthier, D.D., named Archbishop of Kingston, Canada, to succeed the Most Rev. James Vincent Cleary, D.D., deceased.

20. Opening of St. Patrick's Seminary, Menlo Park, Cal., by the Most. Rev. Patrick William Riordan, D.D., Archbishop of San Francisco.

21. Consecration of the Right Rev. John F. Cunningham, D.D., Bishop of Concordia, Kansas.

29. Silver Jubilee of the episcopate of the Right Rev. J. C. Hedley, O.S.B., D.D., Bishop of Newport.

OCTOBER.

2. The Right Rev. Monsignor Magennis, formally invested as Domestic Prelate of His Holiness, by the Most Rev. John Joseph Williams, D.D., Archbishop of Boston.

Apostolic Letter, issuing the new Constitution of the Confraternity of the Rosary.

3. The Right Rev. Joseph Emile Legal, D.D., Titular Bishop of Poglia, Coadjutor of St. Albert, Canada, received in papal audience.

5. Consecration of St. Patrick's Cathedral, Rochester, N. Y.; Celebration of the Fiftieth Anniversary of the Priesthood (January 16th) and the Thirtieth of the Episcopate (July 12th) of the Right Rev. B. J. McQuaid, D.D., Bishop of Rochester, N. Y.

The Very Rev. Joseph Caratelli, recently reëlected Minister General of the Order of Franciscan Friars, received in papal audience.

11. Annual Meeting of the Board of Trustees of the Catholic University of America. The Rev. Thomas S. Lee resigns from Board of Trustees; the Right Rev. Monsignor Conaty elected to vacancy. The Rev. Edmund T. Shanahan, D.D., of Boston, takes the Chair of Dogmatic Theology, and Daniel W. Shea, Ph.D., is elected General Secretary of the University. The Rev. Dr. Henebry opens his lectures on the Gaelic language and literature. Dr. J. J. Dunn, Ph.D. (Yale) is temporarily appointed Instructor in Latin. Mr. James A. McDonald, LL.B., a graduate of Harvard University, is appointed Instructor in the School of Law. Monsignor Conaty presents to the Board, in the name of the Mitchell Memorial Committee, the sum of $5,000 for the establishment of "the Rev. James H. Mitchell Scholarship for the Diocese of Brooklyn." Records a bequest of $5,000 by the will of the Rev. Thomas Carroll, of Oil City, Pa., for a Scholarship for the Diocese of Erie,

Pa., and the gift of $10,000 from Miss Hudson, of Washington, D. C., establishing "the Anna Hope Hudson Fellowship." The Marquise de Merinville (Mary Gwendoline Byrd Caldwell) and her sister, the Baroness von Zedtwitz (Elizabeth Breckenridge Caldwell), add to their previous gifts the sum of $10,000 to establish a Fellowship in Theology as a perpetual memorial of their deceased parents. The Marquise de Merinville founds a Theological Scholarship, to be known as "the Waldemar Conrad Baron von Zedtwitz Scholarship," for the Diocese of Peoria.

12. The Most Rev. Placid Louis Chapelle, D.D., Archbishop of New Orleans, appointed Apostolic Delegate Extraordinary for Cuba and Puerto Rico, and Chargé d'Affaires for the Philippine Islands. The Rev. James H. Blenk, S.M., is appointed Auditor of the Delegation.

13. Committee of Archbishops on Indian Affairs, in session at St. Joseph's Seminary, Dunwoodie, N. Y., appropriate $67,000 for the Indian Missions and Schools.

14. The Very Rev. J. Bannin, S.M., and a group of one hundred English pilgrims received in papal audience.

17. The Congregation of the Holy Cross secures, through Thomas E. Waggamann, Esq., a tract of land (Rosemont), near the Catholic University, Washington, for the site of a college.

18. Consecration of the Most Rev. C. H. Gauthier, D.D., Archbishop of Kingston, Canada.

The Right Rev. E. Grouard, O.M.I., D.D., Titular Archbishop of Ibora, Vicar Apostolic of Athabasca Mackenzie, received in papal audience.

28. The Right Rev. Edmund M. Obrecht, D.D., consecrated Abbot of the Trappist Monastery at Gethsemane, Ky.

NOVEMBER.

1. The Building Committee of the Catholic Cathedral, Westminster, England, receives a bequest of $100,000 from an anonymous layman.

2. Celebration in different countries of the 900th anniversary of the institution of the Commemoration of All Souls.

8. The Right Rev. Francis J. MacCormack, D.D., Bishop of Galway and Kilmacduagh, received in papal audience.

13. Death of the Most Rev. William Hickley Gross, C.SS.R., D.D., Archbishop of Oregon.

26. Death of the Rev. Aloysius Sabetti, S.J., Professor of Moral Theology, Woodstock College, Maryland.

28. Secret Consistory at the Vatican. The following English-speaking prelates were preconized: Mgr. Charles Gauthier, Vicar-General of the Diocese of Kingston, appointed to the Metropolitan Church of Kingston; Mgr. Lorraine, to the Cathedral of Pembroke; Rev. Father Alexander Christie, to the Cathedral of Vancouver; Rev. Father John Cunningham, to the Cathedral of Concordia; Rev. Father Bernard Kelly, to the Cathedral of Geraldton.

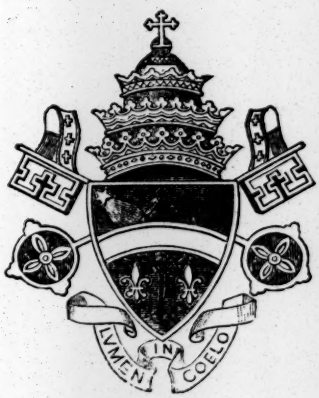
DECEMBER.

1. Mr. Daniel T. Leahy bequeaths the sum of $10,000 to the Catholic University of America. (Will probated November 28.) No specific instructions accompany the legacy.

8. The Most Rev. E. Tovar, D.D., Archbishop of Peru, invested with the pallium by Monsignor Gaspardi, Papal Nuncio.

15. Walter George Smith, elected President of the American Catholic Historical Society (Philadelphia) in place of the Rev. Hugh T. Henry, who resigned after a second term.

Death of the Very Rev. Mgr. William Walsh, St. Louis, Mo.



Analecta.

E SECRETARIA BREVIUM.

CONSTITUTIO APOSTOLICA.

De Legibus, Iuribus ac Privilegiis Sodalitatis a SS. Rosario.

Leo Episcopus Servus Servorum Dei ad Perpetuam Rei Memoriam.

Ubi primum, arcano divinae providentiae consilio, ad supremam Petri Cathedram fuimus evecti, oblato conspectu ingruentium in dies malorum, Apostolici muneris esse duximus expediendae salutis agitare consilia ac studere, quibus maxime modis Ecclesiae tutelae et catholicae fidei incolumitati prospici posset. Inter haec ad magnam Dei Matrem eamdemque reparandi humani generis consortem ultro animus convolavit, ad quam trepidis in rebus confugere catholicis hominibus praecipuum semper ac solemne fuit. Cuius fidei quam tuto sese crediderint, praeclara testantur ab ipsa collata beneficia, inter quae plura constat fuisse impetrata per probatissimam illam precandi formulam titulo *Rosarii* ab eadem invectam et Dominici Patris ministerio promulgatam. Solemnes autem honores eo ritu Virgini habendos summi Pontifices decessores

Nostri haud semel decrevere. Quorum Nos etiam aemulati studia, de Rosarii Marialis dignitate ac virtute satis egimus copiose, Encyclicis Litteris pluries datis, vel inde a kalendis Septembribus anni MDCCCLXXXIII, cohortantes fideles, ut, sive publice sive suis in domibus, saluberrimum hoc pietatis officium augustissimae Matri persolverent et Marianis ab eo titulo Sodalitatibus sese aggregarent. Ea vero omnia nuperrime, datis litteris die v Septembris huius anni, veluti in unum collecta, paucis memoravimus; simulque consilium Nostrum patefecimus edendae *Constitutionis* de iuribus, privilegiis, indulgentiis, quibus gaudent qui piae isti Sodalitati dederint nomina. Nunc vero ut rem absolvamus, votis obsecundantes Magistri generalis Ordinis Praedicatorum, Constitutionem ipsam edimus, qua leges de huiusmodi Sodalitate latas, itemque beneficia recensentes a summis Pontificibus eidem concessa, modum decernimus quo in perpetuum salutifera haec institutio regatur.

I.

Sacratissimi Rosarii Sodalitas in eum finem est instituta, ut multos fraterna caritate coniunctos per piissimam illam precandi formulam, unde ipsa consociatio nomen mutuatur, ad beatae Virginis laudationem et eiusdem patrocinium unanimi oratione impetrandum alliciat. Quapropter, nullo quaesito lucro aut imperata pecunia, cuiusvis conditionis excipit homines, eosque per solam Rosarii Marialis recitationem mutuo devincit. Quo fit, ut pauca singuli ad communem thesaurum conferentes multa inde recipiant. Actu igitur vel habitu dum ex instituto Sodalitii suum quisque pensum recitandi Rosarii persolvit, sodales omnes eiusdem societatis mentis intentione complectitur, qui idem caritatis officium ipsi multiplicatum reddunt.

II.

Sodalium Dominicanorum Ordo, qui, vel inde ab sui initio beatae Virginis cultui maxime addictus, instituendae ac provehendae Sodalitatis a sacratissimo Rosario auctor fuit, omnia, quae ad hoc genus religionis pertinent, veluti hereditario iure sibi vindicat.

Uni igitur Magistro generali ius esto instituendi Sodali-

tates sacratissimi Rosarii: ipso a Curia absente, subeat Vicarius eius generalis; mortuo vel amoto, Vicarius generalis Ordinis. Quamobrem quaevis Sodalitas in posterum instituenda, nullis gaudeat beneficiis, privilegiis, indulgentiis, quibus Romani Pontifices legitimam verique nominis Sodalitatem auxerunt, nisi diploma institutionis a Magistro generali vel a memoratis Vicariis obtineat.

III.

Quae anteacto tempore Sodalitates sacratissimi Rosarii ad hanc usque diem sine Magistri generalis patentibus litteris institutae sunt, litteras huiusmodi intra anni spatium expediendas curent; interim vero (dummodo hoc uno tantum defectu laborent) sodalitates ipsas, donec eaedem litterae expediantur, tamquam ratas et legitimas, ac privilegiorum, beneficiorum et indulgentiarum omnium participes, auctoritate apostolica benigne declaramus.

IV.

Instituendae Sodalitati in designata aliqua ecclesia Magister generalis deputet per consuetas litteras sacerdotem sui Ordinis: ubi Conventus Sodalium Dominicanorum desint, alium sacerdotem episcopo acceptum. Eidem Magistro generali ne liceat facultates, quibus pollet, in universum et absque limitatione committere Provincialibus, aliisve aut sui aut alieni Ordinis vel Instituti sacerdotibus.

Facultatem revocamus a fel. rec. Benedicto XIII Magistris Ordinis concessam,[1] delegandi generatim Provinciales *transmarinos*. Indulgemus tamen, rei utilitate perspecta, ut earumdem provinciarum prioribus, vicariis, praepositis missionalibus potestatem faciant instituendi certum Sodalitatum numerum, quarum accuratam rationem iis reddere teneantur.

V.

Sodalitas a sacratissimo Rosario in omnibus ecclesiis publicisque aediculis institui potest, ad quas fidelibus accessus libere pateat, exceptis monialium aliarumque piarum mulierum

[1] Constit. *Pretiosus*, die 26 Maii 1727.

vitam communiter agentium ecclesiis, prout sacrae romanae Congregationes saepe declararunt.

Quum iam ab Apostolica Sede cautum sit ne in uno eodemque loco plures existant sacratissimi Rosarii Sodalitates, Nos eiusmodi legem iterum inculcamus, et ubique observari iubemus. In praesenti tamen, si quo in loco plures forte existant, rite constitutae, sodalitates; facultas sit Magistro generali Ordinis ea de re pro aequitate iudicandi. Ad magnas vero urbes quod attinet, plures in iis, uti iam ex indulgentia provisum est, haberi possunt titulo Rosarii Sodalitates, ab Ordinariis pro legitima institutione Magistro generali proponendae.[2]

VI.

Quum nulla habeatur sacratissimi Rosarii Sodalitas princeps, cui aliae minores aggregentur, hinc nova quaevis huiusmodi consociatio, per ipsam sui canonicam institutionem particeps fit indulgentiarum omnium ac privilegiorum, quae ab hac Apostolica Sede aliis per orbem sodalitatibus eiusdem nominis concessa sunt. Eadem ecclesiae adhaeret, in qua est instituta. Quamvis enim Sodalitatis privilegia homines spectent, tamen indulgentiae complures, eius sacellum vel altare adeuntibus concessae, uti etiam privilegium altaris, loco adhaerent, ideoque sine speciali Apostolico indulto neque avelli possunt neque transferri. Quoties igitur Sodalitas, quavis de causa, in aliam ecclesiam deduci contigerit, ad id novae litterae a Magistro generali expetantur. Si autem, destructâ ecclesiâ, nova ibidem aut in vicinia aedificetur eodem titulo, ad hanc, quum idem esse censeatur locus, privilegia omnia atque indulgentiae transeunt, nullâ requisita novae sodalitatis institutione. Sicubi vero, post institutam canonice in aliqua ecclesia Sodalitatem, Conventus cum ecclesia Praedicatorum fuerit extructus, ad ecclesiam eius Conventus Sodalitas ipsa, prout de iure, transferatur. Quod si, peculiari aliquo in casu, de hac lege remittendum videatur, facultas esto Magistro generali Ordinis pro sua aequitate et prudentia opportune providendi; integro tamen sui Ordinis iure.

[2] S. C. Indulg., die 20 Maii 1896.

VII.

Ad ea, quae supra decreta sunt, quaeque naturam ipsam et constitutionem Sodalitatis attingunt, quaedam accedere poterunt, quae ad bonum societatis regimen conferre videantur. Integrum est enim sodalibus *statuta* sibi condere, sive quibus tota regatur societas, sive quibus aliqui ad peculiaria quaedam christianae pietatis officia, collatâ etiam pecuniâ, si placuerit, saccis assumptis vel secus, excitentur. Ceterum quaevis horum varietas non obest quominus indulgentiae possint acquiri a sodalibus, dummodo ea praestent, quae iis lucrandis ab Apostolica Sede praecepta sunt. Addita tamen huiusmodi statuta episcopo dioecesano probentur, eiusque moderationi maneant obnoxia; quod Constitutione Clementis VIII *Quaecumque* sancitum est.

VIII.

Rectorum electio, qui nempe Sodalitatis membra in piam societatem recipiant, eorum rosariis benedicant, omnibus denique fungantur muneribus praecipuis, ad Magistrum generalem vel eius Vicarium, uti antea, spectet; de consensu tamen Ordinarii loci, pro ecclesiis clero saeculari concreditis.

Quo autem Sodalitati conservandae melius prospiciatur, Magistri generales ei rectorem praeficiant sacerdotem aliquem, in ecclesia, ubi est instituenda Sodalitas, certo munere fungentem vel certo fruentem beneficio, illiusque in hoc sive beneficio sive munere in posterum successores. Si, qualibet ex causa, desint; Episcopis, uti iam est ab hac Apostolica Sede sancitum,[3] facultas esto ad id muneris deputandi parochos *pro tempore*.

IX.

Quum haud raro peropportunum, quin etiam necessarium videatur, ut sacerdos alius legitimi rectoris loco nomina inscribat, coronis benedicat aliaque praestet, quae ad ipsius rectoris officium pertinent, Ordinis Magister rectori facultatem tribuat subdelegandi, non generatim quidem, sed in singulis casibus, alium idoneum sacerdotem, qui eius vices gerat, quoties iusta de causa id opportunum iudicaverit.

[3] S. C. Indulg., die 8 Ian. 1861.

X.

Item, ubi Rosarii Sodalitas eiusque rector institui nequit, Magistro generali facultas esto designandi alios sacerdotes, qui fideles, indulgentias lucrari cupidos, Sodalitati propinquiori aggregent, et Rosariis benedicant.

XI.

Formula benedicendi Rosarii, seu Coronae, usu sacrata, inde a remotis temporibus in Ordine Sodalium Dominicanorum praescripta et in appendice romani Ritualis inserta, retineatur.

XII.

Etsi quovis tempore nomina possint legitime inscribi, optandum tamen ut solemnior illa receptio, quae, sive primis cuiusque mensis dominicis, sive in festis maioribus Deiparae haberi solet, apprime servetur.

XIII.

Unicum sodalibus impositum onus, citra tamen culpam, est Rosarium unaquaque hebdomada cum quindecim mysteriorum meditatione recitandum.

Ceterum sua Rosario genuina forma servetur, ita ut coronae non aliter quam ex quinque aut decem aut quindecim granorum decadibus coalescant: item ne aliae cuiusvis formae rosarii nomine appellentur; denique ne humanae reparationis mysteriis contemplandis, usu receptis, meditationes aliae sufficiantur, contra ea quae iamdiu ab hac Apostolica Sede decreta sunt, id est, qui ab his consuetis mysteriis meditandis recesserint, eos Rosarii indulgentias nullas lucrari.[4]

Sodalitatum rectores sedulo curent ut, si fieri possit, quotidie, vel saltem quam saepissime, maxime in festis beatae Virginis, ad altare eiusdem Sodalitatis, etiam publice Rosarium recitetur; retenta consuetudine huic Sanctae Sedi probata, ut per gyrum cuiuslibet hebdomadae singula mysteria ita recolantur: *gaudiosa* in secunda et quinta feria; *dolorosa* in tertia et sexta; *gloriosa* tandem in dominica, quarta feria et sabbato.[5]

[4] S. C. Indulg., die 13 Aug. 1726.
[5] S. C. Indulg., die 1 Iul. 1839 ad 5.

XIV.

Inter pios Sodalitatis usus merito primum obtinet locum pompa illa solemnis, qua, Deiparae honorandae causa, vicatim proceditur, prima cuiusque mensis dominica, praecipue vero prima Octobris; quem morem, a saeculis institutum, S. Pius V commendavit, Gregorius XIII inter *laudabilia instituta et consuetudines* Sodalitatis recensuit, multi denique summi Pontifices indulgentiis locupletarunt.[6]

Ne autem huiusmodi supplicatio, saltem intra ecclesiam, ubi temporum iniuria extra non liceat, unquam omittatur, privilegium a Benedicto XIII Ordini Praedicatorum concessum, eam transferendi in aliam dominicam, si forte ipso die festo aliqua causa impediatur,[7] ad omnes Sodalitatum sacratissimi Rosarii rectores extendimus.

Ubi autem propter loci angustiam et populi accursum ne per ecclesiam quidem possit ea pompa commode duci, indulgemus, ut, per interiorem ecclesiae ipsius ambitum, sacerdote cum clericis piae supplicationis causâ circumeunte, Sodales, qui adstant, indulgentiis omnibus frui possint eidem supplicationi adnexis.

XV.

Privilegium Missae votivae sacratissimi Rosarii, Ordini Praedicatorum toties confirmatum,[8] servari placet, atque ita quidem ut non solum Dominiciani sacerdotes, sed etiam Tertiarii a Poenitentia, quibus Magister generalis potestatem fecerit Missali Ordinis legitime utendi, Missam votivam *"Salve Radix Sancta"* celebrare possint bis in hebdomada, ad normam decretorum S. Rituum Congregationis.

Ceteris vero sacerdotibus in Sodalium album adscitis, ad altare Sodalitatis tantum Missae votivae celebrandae ius esto, quae in Missali romano pro diversitate temporum legitur, iisdem diebus ac supra et cum iisdem indulgentiis. Harum

[6] S. Pius V *Consueverunt, die 17 Sept. 1569;* Gregorius XIII *Monet Apostolatus*, die 1 Apr. 1573; Paulus V *Piorum hominum*, die 15 Apr. 1608.

[7] Constit. *Pretiosus*, die 26 Maii 1727, § 18.

[8] Decr. S. C. Rit., die 25 Iun. 1622; Clemens X *Caelestium munerum*, die 16 Febr. 1671; Innocentius XI *Nuper pro parte*, die 31 Iul. 1679, cap. X, nn. 6 et 7; Pius IX in Summarium Indulg., die 18 Sept. 1862, cap. VIII, nn. 1 et 2.

indulgentiarum sodales etiam e populo participes fiunt, si ei sacro adstiterint, culpisque rite expiatis vel ipsa confessione vel animi dolore cum confitendi proposito, pias ad Deum fuderint preces.

XVI.

Magistri generalis curâ et studio, absolutus atque accuratus, quamprimum fieri potest, conficiatur index Indulgentiarum omnium, quibus romani Pontifices Sodalitatem sacratissimi Rosarii, ceterosque fideles illud pie recitantes cumulârunt, a sacra Congregatione Indulgentiis et SS. Reliquiis praeposita expendendus et Apostolica auctoritate confirmandus.

Quaecumque igitur in hac Apostolica Constitutione decreta, declarata, ac sancita sunt, ab omnibus ad quos pertinet servari volumus ac mandamus, nec ea notari, infringi et in controversiam vocari posse ex quavis, licet privilegiata causa, colore et nomine: sed plenarios et integros effectus suos habere, non obstantibus praemissis et, quatenus opus sit, Nostris et Cancellariae Apostolicae regulis, Urbani VIII aliisque apostolicis, etiam in provincialibus ac generalibus Conciliis editis Constitutionibus, nec non quibusvis etiam confirmatione apostolica vel quavis alia firmitate roboratis statutis, consuetudinibus ac praescriptionibus: quibus omnibus ad praemissorum effectum specialiter et expresse derogamus et derogatum esse volumus, ceterisque in contrarium facientibus quibuscumque.

Datum Romae apud Sanctum Petrum anno Incarnationis Dominicae millesimo octingentesimo nonagesimo octavo, sexto nonas Octobris, Pontificatus Nostri anno vicesimo primo.

C. *Card.* ALOISI-MASELLA, *Pro-Dat.*
A. *Card.* MACCHI,
Visa de Curia I. de Aquila E Vicecomitibus.
L. ✝ P.
I. CUGNONIUS, *Reg. in Secret. Brevium*

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM.

I.

DIMISSIO ALUMNORUM VOTORUM SIMPLICIUM PERPETUORUM, QUI NON ORDINATI SUNT IN SACRIS, SINE SUMMARIO PROCESSU FIERI NEQUIT.

Beatissime Pater:

N. N. ad S. V. pedes provolutus, ea qua par est reverentia exponit: Sunt infauste in hac Congregatione aliqui alumni Ordinibus Maioribus non insigniti, qui post repetitas admonitiones etiam in notabiles Regularum infractiones et gravia peccata contra vota religiosa relapsi sunt, non sine scandalo et seductione aliorum confratrum, murmurantes et calumnias spargentes contra Superiores, Institutum et vocationem religiosam. Istorum aliqui veniam petierunt cum promissione seu proposito non amplius delinquendi, nihilominus ad eumdem vomitum redierunt. Venia saepe relapsis concessa confirmat absque dubio sequaces in praepostera agendi ratione cum relaxationis periculo; et dubitatur de intelligentia recentis Decreti "*Auctis admodum*" super facultate expellendi alumnos votorum simplicium perpetuorum non ordinatos in sacris sine processus formatione, ad quod Constitutiones nostrae Superiori Generali auctoritatem conferunt. Hinc, ut tanto damno opportune occurrere possit, Orator, sequentis dubii solutionem humiliter postulat, scilicet: "An Superior Generalis suos alumnos inobservantes, ut in casu proposito, ab Instituto expellere queat. Et in casu affirmativo: An eadem potestate gaudeat Superior Provincialis respectu suorum alumnorum?" Et Deus . . .

Sacra Congregatio Emorum et Rmorum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, super dubiis propositis respondendum censuit uti sequitur:—*Ad* 1^um^. Prout proponitur *negative;* sed Sacra Congregatio facultatem Superiori Generali una cum suo Consilio Generalitio benigne tribuit procedendi ad dimissionem Alumnorum de quibus agitur, quatenus enuntiati Alumni in Ordinibus Sacris constituti non fuerint, summario modo, constittuo de eorum incorrigibilitate, seu processu camerali cum descriptione criminum et aliqua probatione, nec non constituto

aliquo viro Religioso pro Defensore, firmo remanente perpetuo voto castitatis ab eisdem in dicto Instituto emisso.—*Ad* 2^um^. *Negative.*

Romae 4 Iulii 1898.

† S. *Card.* VANNUTELLI, *Praef.*
A. TROMBETTA, *Secret.*

II.

IN CONGREGATIONE TERTIARIORUM DOMINICANORUM, CONCEDITUR UT TITULUS MENSAE COMMUNIS, POSSIT TENERE LOCUM PATRIMONII, PRO S. ORDINATIONE.

Beatissime Pater:

Fr. Hyacinthus M^a^ Cormier Ordinis Praedicatorum Procurator Generalis, ad pedes Sanctitatis Vestrae humillime provolutus, exponit ea quae sequuntur. Existit in Gallia Congregatio Tertiariorum Dominicanorum collegialiter viventium, quam pro educanda iuventute condidit clarissimus P. Lacordaire et Reverendissimus P. Jandel Ordinis magister omnimodis curis fovit, sapienter sic providentibus his illuminatis viris ut, dum primi Ordinis Fratres, claustralibus observantiis instructi, ministerio verbi, lectionibus philosophiae et theologiae, operumque tam apologeticorum quam scripturalium aliorumve huiusmodi incumbunt, Tertii Ordinis alumni aliam agri Dominici portionem (et quidem hodie maximi momenti), specialibus ad hunc finem disciplinis informati excolant, adolescentulos scilicet vitae christianae moribus imbuendo, et ad omnia civilis consortii officia perite viriliterque obeunda praeparando. Tertiarii huic Congregationi addicti non iam solemnia vota, licet ipsis ex antiquo iure liceret, sed simplicia, primum triennalia dein perpetua sub obedientia et iurisdictione Magistri Ordinis emittunt, et sic constituti variis a S. Sedis munificentia favoribus sunt insigniti, inter quos facultas utendi ritu Ordinis, quippe qui eius vera pars, imo nobilis ramus sunt; et facultas pro determinatis casibus praesentandi ad Sacros Ordines iuvenes votorum etiam triennalium qui hoc pacto servitii militaris effugerent iniurias, eorum Congregationi incorporatione, licet imperfecta, computata ut *titulus mensae communis.* Ex hac profecto S. Sedis

postrema facultate, in gratiam professorum votorum triennalium indulta, patet professis perpetuis *titulum mensae communis* ad susceptionem S. Ordinum multo magis competere, sicuti de facto in praxi habetur. Attamen ut omnia recte et clare disposita, de bono in melius procedant, supradictus Procurator Generalis, postquam Magistro Generali, ex visitatione canonica domorum Congregationis recenter peracta constitit, statum eiusdem temporalem ad id superabundanter sufficere, suppliciter petit, a Sanctitate Vestra concedi et declarari alumnos laudatae Congregationis Tertiariorum collegialiter viventium, ad Sacros Ordines regulariter *titulo mensae communis* praesentari posse, servatis de cetero, tam circa praesentationem a competenti superiore regulari peragendam quam circa suspensionem *ipso facto* a relinquentibus Congregationem incurrendam, omnibus quae statuit et sancivit S. Sedes Apostolica pro modernis Institutis votorum simplicium.

Et Deus . . .

Vigore specialium facultatum a Sanctissimo Domino Nostro concessarum, Sacra Congregatio Emorum et Rmorum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, attentis expositis, facultatem tribuit P. Superiori Generali enunciati pii Instituti indulgendi Alumnis suis, ut loco sacri patrimonii, ordinari valeant titulo mensae communis, quatenus alia omnia requisita concurrant, a Decreto *Auctis admodum* praescripta; ita tamen ut si ab Instituto dimittantur vel dispensationem super votis simplicibus obtineant, suspensi ab exercitio susceptorum Ordinum maneant, donec Episcopum benevolum receptorem invenerint, et sacrum patrimonium sibi constituerint. Contrariis quibuscumque non obstantibus.

Romae 22 Decembris 1897.

† S. *Card.* VANNUTELLI, *Praef.*

L. † S. A. TROMBETTA, *Secret.*

E S. CONGREGATIONE RITUUM.

I.

CONCEDITUR EX GRATIA USUS TELAE CUIUSDAM HIA-POU, CONFECTAE EX URTICIS NIVEIS.

Rmus D. Iulianus Maria Dunard Episcopus titularis Calaën. et Vicarius Apostolicus Se-Ciuensis Sept.-Occidentalis, Sanctissimo Domino Nostro LEONI Papae XIII humilime exposuit in suo Vicariatu ex vetusta consuetudine adhiberi amictus, albas, tobaleas altarium, necnon corporalia et pallas tela quadam confectas, quae vulgo *Hia-pou* nuncupatur. Quamvis autem ob paupertatem missionarum et ob deficientiam telae ex lino compositae Apostolica Sedes aliqando indulserit pro sacris supellectilibus telam bombycinam seu ex gossypio, usus tamen invaluit alterius telae *Hia-pou*, quae ex planta a peritis historiae naturalis *Urtica nivea* et in lingua sinensi *Ho-ma* appellata, et ad familiam lini pertinente, provenit. Quare idem Rmus Orator ipsum SSmum Dominum Nostrum enixe rogavit ut usus praedictae telae, cuius exemplum subiecit, pro sacris suppellectilibus, in suo Vicariatu Apostolico continuari legitime possit.

Sanctitas porro Sua, referente infrascripto Cardinali Sacrae Rituum Congregationi Praefecto, audito etiam voto Commissionis liturgicae, attentis peculiaribus expositis adiunctis, iisque perdurantibus, de sepeciali gratia benigne precibus annuit, dispensando a lege et usu telae lineae adhibendae in casu et ad effectum de quo agitur, atque consuetudinem vigentem in memorato Vicariatu Apostolico ratam habendo et in posterum permittendo; servatis de cetero servandis. Contrariis non obstantibus quibuscumque.

Die 27 Iunii 1898.

C. *Card.* MAZZELLA, *S. R. C. Praef.*

L. † S. D. PANICI, *Secret.*

E SACRA CONGREGATIONE INDULGENTIARUM.

DE INDULGENTIIS AB EPISCOPO CONCESSIS.

Episcopus Montis Politiani huic Sacrae Congni Indulgentiis Sacrisque Reliquiis praepositae sequentia dubia enodanda proposuit.

I. An Indulgentiae, quas Episcopus concedit, valeant intra limites suae Dioeceseos tantum, an vero etiam extra?

II. An acquiri possint intra limites Dioecesis etiam a fidelibus, qui non sunt subditi Episcopi concedentis Indulgentias?

III. An subditi Episcopi concedentis Indulgentias has lucrari valeant etiam dum extra Dioecesim commorantur?

Et Emi Patres in Vaticano Palatio coadunati relatis dubiis responderunt die 5 Maii 1898:

Ad I. Affirmative ad 1^am^ partem, negative ad 2^am^, nisi agatur de subditis Episcopi concedentis et de Indulgentiis personalibus.

Ad II. Affirmative, dummodo Indulgentiae non sint concessae alicui peculiari coetui personarum.

Ad III. Provisum in I.

De quibus facta relatione SSmo Dno Nro Leoni Pp. XIII, in Audientia habita die 26 Maii 1898 ab infrascripto Cardinali Praefecto, eadem Sanctitas Sua Emorum Patrum resolutiones benigne approbavit.

Datum Romae ex Secria eiusdem S. C. die 26 Maii 1898.

Fr. Hieronimus *Card.* Gotti, *Praef.*

† A. A. Antinoen., *Secret.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Decrees for the month are:

I.—APOSTOLIC CONSTITUTION (Secretariate of Briefs), defining the rules, rights, and privileges of the Confraternity of the Rosary. This Constitution had been announced in the last Encyclical on Devotion to our Blessed Lady.

II.—S. CONGREGATION OF BISHOPS AND REGULARS:

1. Regulates the manner of dismissing clerics "non ordinati in sacris" belonging to religious communities whose members make simple perpetual vows.
2. Extends the *titulus mensae communis* to members of the Third Order of St. Dominic.

III.—S. CONGREGATION OF RITES:

Permits the use for the altar-cloths, in place of pure linen, of a quality of woof called *hia-pou*, made from a plant called *homa*.

IV.—S. CONGREGATION OF INDULGENCES:

Answers certain doubts about the extent and application of indulgences granted by bishops to their diocesans.

IMPEDIMENTUM DIRIMENS IN CASU NEO-CONVERSORUM.

Qu. Quid de matrimonio neo-conversorum, qui antea, quamquam inter se in tertio gradu consanguinitatis lineae collat. cognati erant

(second cousins), coram suo ministro matrimonium contraxerunt? Nonne hoc matrimonium invalidum censendum est? Theologi enim communiter docent subjectum impedimentorum dirimentium juris ecclesiastici esse omnes baptizatos, excepta sola clandestinitate in aliquibus casibus.

Resp. Matrimonium in casu certe invalidum est, quia, attenta hodierna ecclesiastica jurisprudentia practica, sententia contraria quacumque fere probabilitate est destituta.

Ut haec responsio rite intelligatur, oportet nonnulla et historice et juridice proponantur, quae quaestioni propositae intimo nexu colligantur. Saeculo praesertim XVI inter Canonistas et Theologos dubium fuit acriter agitatum—Utrum haeretici impedimentis juris ecclesiastici dirimentibus matrimonium subjicerentur. Haec quaestio celebritatem maximam assumpsit tum propter rei gravitatem, tum propter auctores magni nominis qui pro et contra strenue hac in re dimicarunt. Inter alios eluxit doctissimus Laymann qui sententiam negativam contra Lessium et Busembaum propugnavit, quamque saeculo XVII clarissimus Schmalzgrueber fusiori sustinuit calamo.

Ex argumentis hac in re ab auctoribus utrimque deductis certo constat omnes admittere generale principium—unumquemque baptizatum legibus ab Ecclesia latis ligari:—at in applicatione hujus principii matrimonio haereticorum, Doctores in diversam abierunt sententiam. Laymann lib. 5, tr. 10, p. 2, cap. iv, et Schmalzgrueber t. IV, p. 1, tit. i, n. 378, et seq. contendunt haereticos non teneri impedimentis dirimentibus juris ecclesiastici propter consuetudinem diuturnam inter protestantes vigentem, vi cujus unusquisque haereticus putat validas inire nuptias etsi impedimentum dirimens ecclesiasticum obstet. Huic consuetudini tacitum Ecclesiae consensum accessisse affirmant, quia Ecclesia illam consuetudinem cognovit et nullam tulit constitutionem, qua praedictae consuetudini vis leges abrogandi adimeretur. Hujusmodi autem Ecclesiae consensus est rationabiliter praesumendus pro bono pacis, prolis legitimitate, societatis tranquillitate, et haereticorum conversione.

E contra Lessius (*Achuar.* lib. 2) et Busembaum (*medull.* lib. 6) contendunt Ecclesiae consensum deesse consuetudini in themate, neque esse rationabiliter praesumendum, quia obstat

notissimum in jure adagium—nemo potest commodum habere ex propria iniquitate.

Ex his clare patet auctores oppositas tueri sententias, quia primi supponunt Pontificis consensum consuetudini ab haereticis introductae accessisse, alteri hoc negant. At quoniam hodiernis temporibus certo constat ex indubiis documentis Ecclesiam nunquam consensum praestasse huic consuetudini, sed e contra facto declarasse haereticos ligari impedimentis dirimentibus juris ecclesiastici, haud amplius est locus quaestioni.

Revera Benedictus XIV in declaratione lata quoad matrimonia in Hollandia contracta disertis verbis affirmat haereticorum matrimonia ibidem inita esse valida *dummodo aliud non obstet canonicum impedimentum.* Idque iterum atque iterum affirmat in Constitutione *Singulari Nobis* lata die 9 Februarii 1749, in qua nullum declarat matrimonium virum judaeum inter et mulierem haereticam initum ob impedimentum disparitatis cultus. Idque pariter colligitur ex litteris *Pii VII ad Emum Card. De Franckenberg anno 1782 et ad Archiep. Moguntinum.* (*Feye, Dissert de matrimoniis mixtis, et de impedimentis, 102.*) Sacra Congregatio Concilii nulla declaravit conjugia ab haereticis inita contra leges Ecclesiae in rescriptis latis die 26 Sept. 1602, die 19 Januarii 1605, et die 2 Augusti 1725. Et hoc firmatur praxi Ecclesiae quae dispensationem indulget in conjugiis haereticorum qui fidem amplectuntur. (Santi, *Praelec. Jur. Can.*, tit. i, lib. IV.)

At notandum est proposita argumenta haud tangere impedimentum clandestinitatis, neque attingere haereticos et schismaticos orientales diversorum rituum, sed respicere tantum haereticos qui per susceptionem baptismi subditi Ecclesiae facti sunt, ab ejus tamen communione divisi: valor autem rationum allatarum tanta est, ut nullam in contrarium admittat exceptionem.—*De Angelis*, lib. IV, tit. i; *De Becker*, De Sponsalibus Matrim., p. 39. C. N. S.

IS ST. BERNARD THE AUTHOR OF THE "MEMORARE"?

Qu. Will you please inform a reader of the ECCLESIASTICAL REVIEW whether St. Bernard of Clairvaux is the author of the familiar

prayer to our Blessed Lady which begins with the words *Memorare, o piissima Virgo*. The writer of *Outlines of Church History* states, at page 105, that the authorship is to be ascribed to a French priest, by name Claude Bernard. On the other hand, numerous prayer-books and leaflets assign it to the great preacher of the Second Crusade. Which is the correct view? And what are the merits of Claude Bernard that should have made a prayer formulated by him so widely popular?

Resp. According to Dr. Hefele, the Church historian, we owe the practice of reciting the *Memorare* to Father Claude Bernard, a secular priest, whose holy life and preaching aroused much enthusiasm in France during the first half of the seventeenth century. Son of a celebrated and wealthy lawyer, he also had taken up the study and practice of law; but warned in a dream by a vision of his deceased parent against the habit of worldliness to which he was addicted, he abandoned all for Christ, became a priest, and devoted himself to the conversion of sinners and the service of the poor. His biography (1588-1641), written by P. Lempereur (Paris, 1708), resembles much that of St. Francis of Assisi. The prayer *Memorare* was the favorite invocation of "poor Father Bernard," and those who learned it, without knowing the saintly priest, readily confounded the holy Father Bernard with the Saint of Clairvaux, who was longer and better known. The error once in print was promptly copied and propagated.

THE PURPLE COLOR FOR THE FEAST OF THE HOLY INNOCENTS.

Qu. Different writers assign different reasons for the liturgical practice of using purple vestments on the feast of the Holy Innocents. Last year, after the feast, we had a discussion in conference on the subject. Some argued that it was to express the lament of the mothers —since purple is the color of mourning in the Church. Others held that it indicated penance or expiation on the part of the children participating in the sacrifice of Christ, etc. Please state the reason which seems to make one or other of the two opinions the more likely.

Resp. The Church uses purple on the feast of the Holy

Innocents because, although they died for Christ, the act of redemption which was to remove the penalty of original sin had not been completed. Hence these children, as is generally believed, were detained in the limbo of the unbaptized until the descent of our Lord after His death. Thus they were actually in a state of penance, that is, deprived of the beatific vision during the thirty-three years of our Saviour's earthly life. This condition of penance is indicated by the purple garment of penance or mourning.

Durandus and other liturgical writers reject this reason and hold that the Church mourns to express her compassion with the Hebrew mothers who were bereft of their infants through the cruelty of Herod. They give as a reason for rejecting the former interpretation that it would apply to St. John the Baptist and other saints who died before Good Friday, and whose feasts are celebrated in red and white vestments.

But this reason appears hardly conclusive, since the Church celebrates the martyrdom of St. John the Baptist only as a victory of faith, solemnizing his entrance into heaven; whereas she makes a two-fold commemoration of the Holy Innocents,—the first day marking their death (as a sacrifice of penance—which could only be for original sin); the other as a victory, marking their entrance into heaven. St. John was sanctified before birth and had not to sustain the penalty of original sin; hence if he was actually detained from the beatific vision, it was not in the nature of penance.

CLARIFYING ALTAR WINE.

Qu. Could you answer for me the following question? The wine that I have been using for Mass is made by one of my farmers. It is as pure as it can be, without the slightest addition of water or of sugar. After fermentation, for some reason unknown to us, the wine does not become clear. When the 1896 vintage had been exhausted, my farmer, finding the new stock unclear as before, took the white of twelve eggs and beating to a foam added it to forty gallons of the juice of the grape to clarify it. In three days the wine was as clear as crystal. But now another trouble arises, as to whether this wine is valid and licit matter for the Sacrifice of the Mass. Will you please solve this difficulty for me? V. S.

Resp. The use of egg-white for clarifying Mass-wine is perfectly allowable, since it constitutes no addition to the grape-juice. The albumin coming in contact with the clouded wine, at a certain temperature (160° F.), simply coagulates, and gathering the particles of must floating in the liquid, settles, thus leaving the wine free from impurities.

THE RIGHT OF RELIGIOUS TO SEEK A SPECIAL CONFESSOR.

Qu. Have the members of Religious Orders (not cloistered) the right, under the provisions of the Decree *Quemadmodum*, to go out from their convents to an extraordinary confessor? As a matter of fact a great many do so, and nuns are to be seen among the laity awaiting their turns at the confessionals in parochial churches. One superior tells me she dare not question the *right*, although the convent is visited at the quarter tenses by an *extraordinarius* whom the bishop has appointed for the purpose.

Resp. Any religious may, for special and grave reasons, request the superior to grant her leave to consult a confessor different from the one who is appointed for the community. We say "for special and grave reasons." These reasons she need not make known to the superior, but they are assumed to exist in each case, whence it follows that the privilege of consulting a special confessor is exceptional and may be reasonably demanded only on rare occasions. This is clear from the words of the Bull *Pastoralis curae:* "Istarum quoque debilitas commiseranda est et sublevanda, adeoque ubi earum reluctantia superari nequeat, confessarius extra ordinem deputandus est qui earum confessiones peculiariter excipiat." In a similar tenor the Decree *Quemadmodum* states: "Sanctitas Sua praesules superioresque admonet ne extraordinarium denegent subditis confessarium *quoties ut propriae conscientiae consulant ad id adigantur, quin iidem superiores ullo modo petitionis rationem inquirant aut aegre id ferre demonstrent.*

Of course the privilege might be abused by individuals, and in such cases an appeal to their conscience is the only remedy which can be safely administered. A religious persisting in having habitually recourse to extraordinary confessors

renders herself liable to the suspicion that she lacks the vocation of her state, and the confessor whom she approaches would himself be obliged to remind her of the fact, that by making a rule of what the Church contemplates only as an exception, she goes counter to the spirit of religious perfection which she pretends to follow.

"MY NEW CURATE."

In answer to numerous questions as to *My New Curate* our readers will be pleased to know that the series is not only to be kept up for a good long time, but bids fair to become, in one form or other, a permanent feature of the REVIEW.

We are glad to note the universal appreciation with which this serial is being received by our readers, not only in America, but in England and Australia as well. Everybody seems to have realized by this time that it is not simply an entertaining story gathered from the leaves of an Irish parish priest's diary, but that it carries with it a high moral purpose. One of the many letters received from members of the hierarchy and clergy who dwell on these "story-leaves," expresses this purpose so well that we take the liberty of reproducing it. The writer, president of one of our leading seminaries and colleges, says:

I feel the need of expressing to you, in your capacity of editor of the REVIEW, my sincere appreciation of the rare treat you have been affording us for several months past, in those precious "leaves from the diary of an Irish parish priest." Besides being evidently of a high order of literary merit, they awaken in the soul deep, varied and salutary emotions, and suggest to us higher ideals and better methods of priestly effort. Rarely, if ever, have I read any pages in which are more admirably blended humor, pathos, and deepest and purest religious feeling. In my humble judgment, they are unique—"a thing of beauty."

THE PLACE FOR THE TABERNACLE.

Qu. Will you please state where, in a parish church, the tabernacle containing the Blessed Sacrament should be placed? Some say that if

the construction of the church admits of it, the proper place for the Blessed Sacrament is in a separate chapel and not on the high altar. This I find to be the custom in some cathedral churches, and even in conventual chapels, in Europe, where there is either a distinct niche for the altar of the Blessed Sacrament or a large tabernacle standing by itself in some part of the nave near to the sanctuary. Could the Blessed Sacrament be kept in a side chapel, and at the same time on the main altar of the church?

Resp. The proper place for the tabernacle containing the Blessed Sacrament is ordinarily the main altar of the church. An exception is to be made for cathedral churches, where the habitual performance of pontifical functions might interfere with the ready access to the tabernacle (for sick-calls), or with the private adoration of the Blessed Sacrament and the becoming worship on the part of those who attend the various ceremonies. In these cases the Blessed Sacrament is kept in a sacramental chapel, for which an elaborate tabernacle would not be out of place. For the rest the so-called sacramental receptacles (sacrament houses) distinct from the main altar, have no authoritative sanction either in the churches of Europe or elsewhere. "Tabernaculum SS. Sacramenti—in parochialibus et regularibus debet esse regulariter in altari majori tam quam digniori; in cathedralibus non debet esse in altari majori, propter functiones pontificales, quae fiant versis renibus ad altare." (S. C. Ep. 10 Feb. 1579; 29 Nov. 1594.)

The Blessed Sacrament may be kept only in one place, either on the main altar or in the side chapel of a cathedral church. "SS. Eucharistiae Sacramentum asservandum est uno tantum in loco cujusque ecclesiae, in qua custodiri debet, potest aut solet." (S. C. Ep. 13 Oct. 1620.)

Book Review.

DE VOTI NATURA, OBLIGATIONE, HONESTATE Commentatio theologica, quam scripsit Dr. theol. C. Kirchberg, Presb. Dioec. Paderborn. Monasterii Guestf. ex typogr. Aschendorffiana. 1897. Pp. 222. Pr. 3 Mk. 60 Pf. Münster, Westphalen: Aschendorffsche Buchhandlung.

The question of the binding force and extent of simple religious vows has been much mooted of late years in view of the rapidly increasing number of religious congregations, whose members embrace the evangelical counsels with a less rigorous conventual life than was formerly the case. Under these circumstances a treatise dealing with the subject exhaustively, and from the standpoint of theological principle, comes very opportunely.

Dr. Kirchberg clearly draws the distinction between a *propositum*, a *promissio*, and a *promissio acceptata*, which latter indicates the mutual character of the religious engagement. The nature of the subject-matter of vows in order to render their obligation valid, the dispositions required on the part of the person taking a vow, and the extent of its binding force under varying circumstances are discussed, with copious references to standing authorities. In this connection the subject of oaths taken in secret societies and privately receives fresh light from the author's exposition. The limits of the dispensing power form an important chapter of the treatise. The author points out that it is never a purely discretionary matter, but requires in every case a sufficient cause for its legitimate exercise, even on the part of the Pope, inasmuch as it is a promise made primarily and directly to God, even when ratified and solemnly accepted by the Church.

The utility and *honestas* of taking vows is demonstrated by arguments from Scripture, tradition, and the nature of the act itself.

MEDITATIONS ON CHRISTIAN DOGMA. By the Rev. James Belford. With an introductory Letter from the Card. Archbishop of Westminster. Two volumes. London: Catholic Truth Society. 1898. Pp. xix—369 and xiv—363.

In order to draw permanent profit from meditation on divine things, it is essential that the reflecting mind be furnished with healthy doc-

trinal instruction. Doctrine becomes the motive power for that elevation of the heart which constitutes efficient mental prayer. Hence it has been the habit of many students accustomed to theological discipline to make their morning reflection upon some sentence from the Summa or a passage of the didactic books of the Bible, as suggested by the Missal or Breviary in the office of the day. Long ago a learned French priest conceived the idea of building up a system of meditations in which the dogmatic side of Catholic theology was developed in regular order of tracts as explained by the Angelic Doctor. This work he called "La Theologie Affective ou St. Thomas en Méditation." It became immensely popular among the educated classes of France, not only as a meditation book, but as a manual of theology which managed to change an abstract and technical study into a devotional and practical exercise of the mind. "There is in this book," wrote the Abbé Chévéreau, "a philosophy of faith, an exposition of scientific theology, and a savour of piety that are truly admirable."

The book before us covers precisely the same ground—in fact, it is an adaptation, or rather a reduction of the French original by the Abbé Louis Bail. Indeed, however excellent we must admit the *Theologie Affective* to be, Father Belford has done no little to improve it for present practical use of English reading students. In the first place he has brought the five volumes down to two, each meditation covering two pages exactly to the line. Secondly, he has brought the subject-matter up to date, so that the question of evolution, the modern rationalism of Herbert Spencer, and the ideas of Max Nordau's "Degeneration," receive deserved attention even so far as they reflect creditable views of Christian dogma.

We know of no work that would serve the theological student better than this to make him appreciate the harmony between prayer and his special studies. Those who use such a book during their scholastic years are likely to adhere to it in the years of their priesthood.

ANCIENT AND MODERN PALESTINE. By Brother Liévin de Hamme, O.F.M. Translated from the French by Mary B. Rotthier. Fourth Edition, revised and enlarged, with maps, plans, and views. New York. 1898. Price, $3.50. 2 vols., xx—417 and xxiv—531 pages, with copious indexes. New York: Miss Mary B. Rotthier, 500 W. 123d Street.

Travellers who have visited Palestine speak in the highest terms of the late Brother Liévin de Hamme, not only as a practical director in

the topography of the Holy Places, but as a man of singular culture and accurate knowledge regarding everything connected with the history, archæology, and hagiography of Palestine and Syria. His guide-book, which combines the most systematic and readable information on the subject of ancient and modern Palestine, has been recognized as the best and the most complete of all directories of travel to the East. It is far superior to Baedecker, not only in pointing out the noteworthy details which the Christian traveller desires to visit, but in guarding the true spirit in which these remarkable scenes of the Life and Death of our Lord should be approached.

The translator has done her work excellently, and the mechanical get-up of the two volumes, the maps, plans, and views, are real helps and in keeping with the purpose of the book. In short, anyone, especially of the clergy, who proposes to visit Palestine will here find full and satisfactory information, beginning with the necessary outfit and the line of travel, down to the minutest practical detail for deriving fruit by storing both mind and heart with abundant food for improvement.

DE JUSTITIA ET JURE. Tractatus Compendiosus in usum scholarum praesertim in Britannia. Auctore Thoma Slater, S.J., in Collegio S. Beunonis Theol. Moral. lectore. Londinii: Burns et Oates. 1898. Pp. 96. Price, bound, 2s. 6d.

If our theological text-books were divided up into small manuals, according to the fashion of this *tractatus*, in which we find not only short pages, pithy paragraphs, clear, broad type, but what is most important,—close and direct reference to the actual local legislation and circumstances in which the student will be required to apply the principles of conscience laid down for his guidance, the pathway leading up the scholastic Parnassus of the seminary would be considerably plainer and smoother than it is. The text-book which Father Slater found prescribed for his class of Moral Theology was Bucceroni. Everybody knows that it is excellent; but it ignores the English statute law which determines the application of the law of justice and right to particular circumstances as existing and recognized in practice by the people of the United Kingdom. Thus, for example, the claims of inheritance, the right of prescription, copy and patent rights, the obligation of assignors in bankruptcy cases, are phases of possession which vary in different lands, either by traditional consent or by special enactment.

The practical administration of justice in these cases requires, accordingly, a special knowledge which the professor of the class has to supply. This Father Slater does by reference to the English code. We only regret that, although he repeatedly refers to Kenrick, the author does not pretend to go outside the application of British law. There is room, therefore, for similar efforts on the part of professors of Moral Theology in America and such of the English colonies as enjoy separate civil legislation. In connection with this work we might call attention here to two other books of special service to the moral theologian occupied with the tract *de justitia et jure:* One is a series of manuals in course of publication, entitled *Civil Church Law*, in which the statute law of the United States is annotated for the churches of different denominations, and arranged by States. The parts for New Jersey and New York, Massachusetts and Pennsylvania are announced at one dollar each. (James Pott & Co., Fourth Ave. and 22d St., N. Y.) The other work is a small volume, already referred to in these columns, by Humphry Desmond, *The Church and the Law.* It is published for Catholics of the United States especially, and contains a digest of all laws having reference to religious persons, domain and practice. (Callaghan & Co., Law Book Publishers, Chicago. 1898.)

THE CATECHISM OF RODEZ Explained in Form of Sermons. A work equally useful to the Clergy, Religious Communities, and the Faithful. By the Abbé Luche. Translated and adapted to the wants of the American public, by the Rev. John Thein, of the Diocese of Cleveland. St. Louis, Mo.: B. Herder. Pp. 528.

Through the conscientious zeal of Father Thein, who is already known to our readers by his *Christian Anthropology*, and *Answers to Difficulties of the Bible*, our catechetical and homiletic literature has been enriched by a translation of the Abbé Luche's explanation of Christian doctrine. No doubt the title, *Catechism of Rodez*, will strike many readers as unfamiliar. Rodez is an Episcopal See in the south of France, noted not only for its grand cathedral and thrifty population, but also for a series of learned and zealous bishops, whose care it was to provide the faithful of their flock with good handbooks of religion, and especially with a catechism which, though primarily composed for the use of the diocesan schools, was highly esteemed by many catechists in other parts of France and elsewhere. When the

Abbé Luche undertook to write his "Explanation of the Christian Doctrine" for the use of the "Clergy, Religious Communities, and the Faithful," he followed in the main the plan of the *Catechism of Rodez*, and Father Thein has retained the title for his translation of the work, which covers the points of Catholic teaching in such a manner that the preacher or catechist may go over them all, in the pulpit, within the space of four years at most. The claim of the author to have "set forth the truths and the practical details with simplicity, clearness, and method, in order to put them within the compass of the most ordinary intelligences," is not overstated, and the material is here disposed in connected order and a uniform style, so as to serve alike for sermons and for catechetical instructions.

It was no slight task to make the translation, which extends over 500 pages of a very respectable looking volume; but there is every evidence that the translator exercised both care and judgment in rendering the thought and the language of the original. The book furnishes newly disposed material of which the clergy constantly stand in need, inasmuch as, to use the words of Bishop Horstmann, who recommends the work to his priests, "any one who has had experience in preaching and the direction of souls must have learned that the faithful long for such practical instructions," explaining Christian doctrine. The Abbé Luche's work passed through fourteen editions in France; the translation should certainly receive the encouragement which will make a new edition an early necessity.

OFFICIUM FESTORUM NATIVITATIS ET EPIPHANIAE DOMINI eorumque Octavarum necnon Festorum eo tempore occurrentium ex Breviario et Missali Romano pro majore Recitantium commoditate digestum. Ratisbonae, Romae et Neo-Eboraci. Sumptibus et Typis Friderici Pustet, S. Sed. Apost. et S. Rit. Congr. Typogr. 1899. Price, 85 cents.

It is a great convenience to have the offices of the Breviary which occur during the festive seasons (for most priests also an unusually active season) brought together in a neatly printed and handy volume, like the above. We have here the complete text of all the Canonical Hours which fall within the time between First Vespers of Christmas and the week after the Epiphany. A similar edition can be had for Holy Week and the Easter Octave. The typography and style of the little volume is, we need hardly say, equal to the best of the Ratisbon editions, which are always of superior quality.

SAVANTS ET CHRÉTIENS, ou Étude sur l'origine et la filiation des sciences par le R.P.Th. Ortolan, des Oblats de Marie-Immaculée, Docteur en Théologie et en Droit Canonique. Paris et Lyon: Delhomme et Briguet, Editeurs. 1898. Pp. 484.

Of books that refute speculatively or by reference to the general history of the sciences, the asserted conflict between the Church and physical science, there is quite a number. But works that answer the old yet ever new calumny by the only adequate argument, that is, by setting forth systematically the labors and triumphs of the Christian mind in the evolution of the individual sciences, are exceedingly scarce. Something of the kind we have, it is true, in a popular work, such as Father Brennan's little book, *What Catholics Have Done for Science;* yet we miss sadly a more extensive work like, for instance, Whewell's *History of the Inductive Sciences*, or of the more pleasantly written class, such as Miss Buckley's *History of Natural Science*. Works like those just mentioned have their treasures of valuable information, but their authors were non-Catholics, and so, even despite their evident desire to be fair, have not done justice to Catholic science and scientists. As an example of this might here be noted in passing, the fact that Miss Buckley does not even mention Albertus Magnus, and Mr. Whewell devotes to him but a few unimportant sentences. Both writers, however, give considerable attention to Giordano Bruno. Note, for instance, what Miss Buckley has to say of this "martyr of science:" "Giordano Bruno, a Dominican friar, who was born about the year 1550, at Nola, in Italy, was one of the first people who openly taught that the Cópernican system was true. He ought to be peculiarly interesting to us, because he was the first person to teach in England that the earth moves round the sun. But poor Bruno was a very plain, outspoken man, and his bold language brought him to a sad but noble death. When people said he should not spread the Cópernican system because it was contrary to the Bible, he answered boldly that the Bible was meant to teach men how to love God and live rightly, and not to settle questions of science. Most people now would say that Bruno was right, but the judges of the Inquisition did not think so, and were so alarmed at his opinions that they condemned him to death. In the year 1600, just after the century closed, Bruno was burnt at the stake in Rome as an atheist, partly because he insisted on repeating that the earth is not the centre of the universe, and that there may be other inhabited worlds besides ours." (*Op. cit.*, p. 84.) It would be unjust to say that Miss Buckley intended in the least to deceive the school-children and other young persons for whom she wrote her book;

but all the same her account of Giordano Bruno is nothing else than a *suggestio falsi* and a *suppressio veri*. No one that has looked into the works of *Il Nolano*, or has read the account of his trial before the Venetian Inquisition, would think of rewriting the fable of Bruno's martyrdom for science. Miss Buckley repeats the old calumny, though historically refuted times beyond count, because she found it in the anti-Catholic authorities on which she drew. Whewell is nearer to the truth when he says that "the heresies which led to Bruno's unhappy fate were not his astronomical opinions." He states, however, but part of the truth when he attributes that fate to the "Spacio della Bestia Trionfante." The "Nolan" was condemned at Venice on the deposition of his host and quondam pupil, Mocenigo, because the latter's conscience would not allow him to shield his master, whose teaching was destructive of all religion and morality and social order.

Similar instances of "the conspiracy against the truth" that exists in the history of ideas as well as in the history of nations, might be multiplied indefinitely. The illustration just cited from the works best known suffices to emphasize the statement made above, of the extreme need there is for a work on the history of the sciences which may supply an antidote to the poison that has been injected into the general mind by prejudiced or unscrupulous writers. Père Ortolan, in the book here under review, has taken an important step in this direction. The author is widely known in Europe, especially in France, for his learned book, *Astronomie et Théologie*, which was so warmly received a year or more ago by the French reviews, and has since passed into a German translation. In his present work he has set himself a much larger and more difficult task, though the ultimate purpose is the same, namely, the defence of the accord between faith and science.

The first part of the volume treats of the origin and development of the sciences, mathematical and physical, amongst the ancients. The second part tells what Christians of the Middle Ages did for the advancement of those sciences, in the face of the difficulties they had to encounter. Amongst the ancients the beginning and development of arithmetic, geometry, algebra, astronomy, mechanics, physics, and chemistry are followed. The progress of the same sciences in the Middle Ages is then traced, the narrative being here introduced by a general discussion of the attitude of the Church towards scientific culture during the period. A closing chapter is devoted to the mediæval encyclopædists, St. Isidore of Seville, the Venerable Bede, Rabanus Maurus, and the rest. The author's scope confines him to the mathematical and physical sciences, so that philosophy and theology are not touched on at all.

The narrative abounds in instructive and interestinng details not generally known. The author, moreover, dethrones an occasional idol that has long been revered in the popular mind. For instance, he denies that the Arabs invented our decimal system of numeration. He maintains that they knew nothing of the figures, now generally named from them, before the ninth century. These figures, besides, came to them from India and were unknown to them before the ninth century; for under the Calif Waldid the registers of the public treasuries kept by the Christians were written in Greek characters. Indeed, the introduction amongst the Arabians of the Indian figures seems to date not earlier than the eleventh or twelfth century. At all events, it is highly probable that the decimal system was known in Europe long before the Arab invasion. Moreover, it is quite certain that Boethius in the fifth century made use of an analogous system in the *Abacus* which he invented, though, owing to the troubled centuries that succeeded his day, his system was not spread in Europe. Raoul, Bishop of Laon, in the twelfth century, says in his treatise *De Abaco*, that the decimal system had fallen into oblivion amongst the Western nations, and that to Gerbert was due the honor of having revived and brought about its readoption.

In many other points Père Ortolan finds the Mohammedans receiving popular credit for scientific attainments which is not justly theirs. Thus he holds that in algebra they but repeated the obscure and unintelligible processes of the Indians; in astronomy they were not observers for themselves; they were mainly astrologers watching the heavenly bodies chiefly to forecast the future. They believed in the "crystal spheres," etc. The discovery of the heliocentric system is due solely to the Christians. This discovery was at least foreshadowed in the work of Martianus Capella, born at Carthage in the fifth century, by the chapter in his astronomy: "Quod tellus non sit centrum omnibus planetis." As regards chemistry, the very name of which has brought the glory of discovery to the Arabian alchemist, some prevalent views are here dissipated. How far above and beyond the bizarre searching for the elixir of life and the philosopher's stone, which was the chief occupation of the alchemists, soared the efforts of Albert and Roger Bacon and Raymund and the other Christian questioners of nature in the thirteenth and subsequent centuries, Père Ortolan clearly demonstrates.

A revelation to many, who know the Middle Ages only as they are reflected in popular story, will be the author's account of the knowledge of Greek in those times. He claims that the Christian scholar was not dependent on Arabian translations for a knowledge of Greek authors;

on the contrary, the versions made by the Syrian monks were the means whereby the Arabs came to know the literature of ancient Greece. In view of its source the remark of Renan that "perhaps no Mussulman and certainly no Arab in Spain knew Greek" is worth something in this connection. (*Averroes et l'Averroisme*, p. 49.)

In controverting these and other popular opinions in respect to mediæval sciences, it were desirable that the author had made more explicit reference to authorities *pro* and *con*. It is apparent that his aim throughout has been to interest the general reader and to offer the scholar rather suggestions than precise historical details. Hence he has not deemed it desirable to load his pages down with foot-notes. We cannot, however, but believe that his work has thereby lost not a little of its value in the eyes of the critical. The present volume is to be succeeded by another, in which the history of the sciences and the relation of the Church thereto is to be carried through the Renaissance and the subsequent centuries. Probably in this epoch the references to authorities will be more abundant. There are many histories of individual sciences, both in English and in the Continental languages, but Père Ortolan is the first Catholic, so far as we know, who has attempted to tell the general story of the sciences. His work is, of course, not final; but he has placed on whoever may succeed him in this line a large obligation, by the wealth of facts and suggestions which he has here brought together and presented in so limpid and graphic a style. F. P. S.

LIFE OF CESARE CARDINAL BARONIUS, of the Roman Oratory. By Lady Amabel Kerr. London and Leamington: Art and Book Company (Benziger Bros). 1898. Pp. 420.

Though there exists a number of biographies of the great Church-historian, they are entirely inaccessible to the ordinary student, being either Latin, or, as in the case of Niceron's *Memoires*, parts of an extended series. Lady Kerr's account presents to us the image of the saintly Oratorian in his domestic relations mainly, that is to say, she passes by the vexed questions which have been raised by his writings, and views him as the priest, the friend of St. Philip, the guide of the Pope, the moderator in current events of his day. Accordingly, she has drawn her material principally from the correspondence of Baronius, published by Albericius, and other kindred sources, which throw light on the inner life of the distinguished Oratorian. The book is well written, and a distinctly desirable addition to popular hagiography in the English language.

Recent Popular Books.[1]

AS TOLD BY THE TYPEWRITER GIRL: Mabel Clare Ervin. $1.25.

The typewriting girl has endured much from comic journalists, but in this book she is seriously represented as endowed with the curiosity of a slave, the vulgarity of ignorance, and with an entire lack of the charity which does not impute evil. Any person or class of persons once marked for its own by the American joke has no hope of escape, but this elaborate attack is the most severe yet made upon girls pursuing a respectable occupation.

AUTOBIOGRAPHY OF BISMARCK. 2 vols. $7.50.

These are the first two of four volumes prepared by the Chancellor not long after his dismissal, and revised by him. No attempt has been made to impeach their authenticity or to hinder their publication; but their story ends in 1888, and they say nothing of the present German Emperor. The later volumes bide their time. These seem to be perfectly frank, and their tone differs slightly from that of the matter dictated to Dr. Busch for his book. The two works give the statesman's entire life, with a double account from 1870 to 1888.

BY THE WAY: William Foster Apthorp. 2 vols. $1.50.

The little essays included in these two volumes are almost without exception on musical subjects, only a few discussing art in general. They contain a quantity of gossip agreeable to music-lovers and some very independent criticism, and were originally published in the programmes of the Boston Symphony Orchestra.

CHARLES LAMB AND THE LLOYDS: Edited by E. V. Lucas. $2.00.

This volume contains many newly-discovered letters written by Lamb, Coleridge, Southey, Clarkson, Charles and Robert Lloyd, and their father, the Quaker philanthropist. Lamb's disclose no new traits, but are pleasant manifestations of those already known; Coleridge's, dealing chiefly with the time when "S. T. C." was thinking of re-creating society, and the world, if necessary, amuse or sadden the reader according to the measure of his charity. Charles Lloyd was something of a poet, and, in 1797, contributed to the second edition of the volume jointly published by Lamb and Coleridge in 1796. He lived with Coleridge for a time, being discontented with Quaker practices, and seems to have found it much like what life with Harold Skimpole might be.

COMPLEAT ANGLER; OR, THE CONTEMPLATIVE MAN'S RECREATION: Izaak Walton and Charles Cotton. $1.50.

This is a new issue of the edition of 1889, for which Mr. Lowell wrote an introduction, to be styled nothing short of loving. The text is that of the Major edition, the illustrations are genuine wood-engravings, and the paper, although opaque, is very light.

CUBAN AND PORTO RICAN CAMPAIGNS: Richard Harding Davis.

The author of the clever papers composing this book has seen wars in other lands, and, although a civilian, has no small knowledge of European military matters. As a correspondent, he has seen all the great court pageants of the last ten years, and has eyes well trained for observation. In consequence, his account of the engagements near Santiago, and of the sufferings, necessary and unnecessary, of the soldiers, is both brilliant and trustworthy, although it has been urged, by way of refutation, that his clothes are English and his liking for soap and water unmanly. The volume has about 125 illustrations from photographs taken at the front, and also three maps.

DREAM DAYS: Kenneth Grahame. $1.25.

Mr. Grahame has attempted to write as a child might of a child's thoughts and feelings, and has succeeded better than Mr. Barrie, who essayed the task in "Sentimental Tommy," and has equalled Stevenson's efforts in the same field. This is his third book, and it is as good as the other two. The vocabulary is as clever as the thought which it expresses, for it mingles words derived from ballads and books with others from all manner of ignoble sources, and the humor of the juxtaposition will carry off a very dull remark, as every reader of children's "bright sayings" is aware.

EDUCATIONAL REFORM: Charles W. Eliot. $2.00.

No advocate of separate schools for Catholic children has said anything more severe than Dr. Eliot, the president of Harvard University, here urges against the public grammar schools; yet his judgment is founded upon thorough knowledge of the best class among their graduates—the boys who seek college training. The addresses and letters here collected cover a period of many years, and some of the abuses specifically named have been cor-

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Brothers Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

rected, but the argument remains good, and an author's note asserts that Dr. Eliot's opinions on these points have not changed.

FATAL GIFT: F. Frankfort Moore. $1.50.

The story of the successive conquests of Dublin and London by the Gunning sisters is told in this novel at great length, and with many details, for the author appears determined to omit nothing to be found in contemporary memoirs, and adds long imaginary conversations, generally clever. Miss Bellamy plays an important part in the story, and a fictitious young Irish squire, in love with Maria Gunning, is added to the company of real actors. Few important particulars of the fashionable life of the time have escaped Mr. Moore's diligence.

FOUR-FOOTED AMERICANS AND THEIR KIN: Mabel Osgood Wright. $1.50.

These descriptions of American animals give a full account of the ways of the chief quadrupeds, and also of the bats and whales, their kin by classification. The story forming the skeleton beneath the descriptions is rather stiff: not with the stiffness of the painfully wise Barlow, but with stiffness arising from the author's attempts to assume gayety unnatural to her. The illustrations, of which there are seventy-two, are excellent.

GOEDE VROUW OF MANA-HATA: Mrs. John King Van Rensselaer.

Mrs. Van Rensselaer carefully and minutely describes the cookery, furniture, lighting, and daily routine in a New York household, from the very earliest landing up to the death of the last Dutch matron in 1760. Society in this colony was governed by rules entirely different from those prevailing in the English settlements, and, as the fashions came from Holland, dress was quite unlike that seen in the Eastern and Southern colonies. The author has had free access to the papers of many old families besides her own, and has used them freely.

HOME LIFE IN COLONIAL DAYS: Alice Morse Earle. $2.50.

The rude poverty which reigned in the houses of ordinary folk in the first century following the landing of the English immigrants will be better understood after reading this book, in which is gathered the fruit of researches along many lines. Wills, old newspapers, church records, family Bibles, legal papers, old letters and journals, and certain stout household articles, the survivors of hard usage, have given the author her material, and she has treated it very skilfully. The volume is illustrated with pictures of colonial relics, and with imagined scenes, domestic and social.

INTRODUCTION TO THE HISTORY OF THE RENAISSANCE: Lilian F. Field. $1.50.

The author says that her book is to be regarded only as an "introduction," but she has consulted so many authorities and summarized their testimony so cleverly that many readers will be quite content to go no further. In regard to superficial matters she is an admirable guide, but she is so little acquainted with Catholic sources of information that she misinterprets events and confuses causes, whenever she attempts to trace the course of history. One must know the Church as she is, not as her enemies have painted her, to understand the Renaissance.

LAMIA'S WINTER QUARTERS: Alfred Austin.

This is the third of a series of books which the Poet Laureate has issued during the last three winters. It is composed of well-written, but not remarkably original discussions on art and poetry with occasional interludes of verse much better than his occasional pieces. He has written nothing of a higher order than two of the poems in this volume.

LASCA: Mary F. Nixon.

The little stories in this volume are the work of a Catholic author, whose "With a Pessimist in Spain" was well received last year. Many of the tales are Spanish and some are Cuban, and all betray their Catholic origin by internal evidence, but nevertheless some were first published in magazines generally closed to fiction of any definite religious species. Others equally good have appeared in Catholic magazines, and together they make an agreeable book.

LEONARDO DA VINCI: Eugène Muntz. 2 vols. $15.00.

The manuscript works of Leonardo and a vast number of drawings have furnished Mr. Muntz with much original material for this biographical and critical work, which does not neglect any side of the artist's strangely versatile nature. Twenty photogravures of large size, twenty-four colored plates, and two hundred smaller pictures illustrate it.

LETTERS OF A WAR CORRESPONDENT: Charles A. Page. $3.00.

These letters, originally written for the New York *Tribune*, deal with the Civil War, during which the author was in the field, at intervals, about a year. Gaines's Mill, White Oak Swamp, the second Bull Run, the Wilderness, Spottsylvania, Cold Harbor, were some of the battles which he saw, and he was at Petersburg and was among the first to enter Richmond. The letters are cleverly written, and the book is illustrated with excellent portraits.

MISS AMERICA: Alexander Black. $2.50.

The writer of this book illustrates it with his own photographs of pretty, fashionably-dressed girls, and he writes with much common sense and good feeling of Miss America's foibles and fine traits. The book belongs to a species having much influence with girls who could not be persuaded to read anything serious. They accept the pictured fine clothes as vouchers for the author's wisdom.

MODERN MARRIAGE MARKET: Marie Corelli, Lady Jeune, Mrs. Flora Annie Steel, and the Countess of Malmesbury. $1.00.

The first of these four writers has been so unscrupulously advertised, and assumes such airs as a leader of thought, that it is worth while to glance at this volume to see what treatment her opinions, and what she calls her reasoning, receive at the hands of three clever Englishwomen. It is civil, but contemptuously civil.

MR. DOOLEY: in Peace and in War. $1.25.

The author attempts to show the workings of an ignorant man's mind when its owner fancies that he is thinking about American politics, the Spanish-American war, and other matters beyond his comprehension. He chooses to make the man a dealer in intoxicating liquor and an Irishman, and, in consequence, unthinking readers in general and haters of Irishmen in particular choose to regard these utterances as the opinions of Irishmen. Certainly Solomon would not have made such a blunder, but no author has a right to expect a public of Solomons or even of Solons, and a book of this species injures Irishmen as Boucicault's plays injured them in their time.

MUSIC AND POETRY: Sidney Lanier. $1.50.

The thirteen essays to be found in this volume were written at widely separated intervals and differ almost as widely in tone, one warring almost savagely with Mr. Grant White, another taxing the Queen's English to find words fair enough to praise Mr. Paul Hamilton Hayne. They are written with the author's unfailing care, and the letter on "The Centennial Cantata" is a landmark in the history of American poetry. It was published in the New York *Tribune* as the poet's answer to attacks made upon his verse by critics ignorant of his intention, and the great publicity given to its novel ideas was one of the causes whence proceeded the school of poetasters who worship sound, and rather despise sense.

OBSERVATIONS OF A RANCHWOMAN IN NEW MEXICO: Edith M. Nicholl. $1.75.

The author, an Englishwoman with uncommon clearness of vision, seems to have observed the manners and customs of the Far West to good purpose, but she has been most strongly impressed by what seems to her to be signs of a division between the East and the West, and what she says on the topic deserves attention.

OLD CHESTER TALES: Margaret Deland. $1.50.

Chester is the scene and its inhabitants the personages of nearly all this author's novels and stories, and the whole mass of fiction perfectly pictures society in American villages remote from the influence of immigration and beyond the attraction of the large cities. In these tales, the actors are more or less managed by the rector of the Episcopalian Church, who is the incarnation of American good sense; but he never descends upon the scene until he is needed. Keen humor and wide knowledge of human pettiness and of human willingness to disbelieve in immutable laws characterize the stories.

ORGANIC EVOLUTION: Duke of Argyll. $1.50.

A small book which attacks Mr. Herbert Spencer's philosophy with vehemence and exposes many lurking fallacies. The three papers composing the volume originally appeared in the *Nineteenth Century* and fluttered the evolutionist dovecotes. The Duke thinks that Mr. Spencer has failed and that no man is likely to succeed where he has not.

PEEPS AT PEOPLE: John Kendrick Bangs. $1.25.

The author takes for his heroine Miss Anne Warrington Witherup, an unhappy being who earns her living by intruding upon the privacy of distinguished persons, and then selling an account of the performance to such editors as think that their readers are so low-minded as to like such iniquity. It is a good burlesque of a type which is a national disgrace.

POETICAL WORKS OF ALFRED LORD TENNYSON. $2.00.

Thirty years ago a Globe Tennyson, containing all that the poet had then written, was regarded as marvellous. This book contains nearly twice as much matter and has a biographical sketch, and notes and an index to titles and first lines, and costs one-third less, so great have been the improvements in the craft of book-making; the text has been very carefully corrected; the lines are numbered and the way to intelligent reading is made easy for the student.

RECOLLECTIONS OF THE CIVIL WAR: Charles A. Dana. $2.00.

Mr. Dana was a violent partisan during the war, but in his "Recollections" he is fair and trustworthy. The volume includes accounts of important cabinet meetings and of camp councils at which he assisted. Some new letters from Gen. Grant, Gen. Sherman and Mr. Stanton are here published, and a portrait of Mr. Dana serves as frontispiece.

REMBRANDT: Walter C. Larned. $1.50.

The author, presupposing that certain of Rembrandt's pictures represented scenes in his life or connected with it, has so moulded the dramatic story of the artist's career that it can be illustrated by these pictures and by portraits of his friends. It is very ingeniously done, and makes a good novel and a good picture of Dutch life.

STORY OF GLADSTONE'S LIFE: Justin McCarthy. $6.00.

This work, first published during Mr. Gladstone's life, now appears with addi-

tional chapters describing his closing days and his funeral in Westminster. The author's first sketch of his subject appeared more than a quarter of a century ago, and this book represents the fruit of nearly forty years of study.

TENNYSON: HIS HOMES, HIS FRIENDS, AND HIS WORK: Elizabeth Luther Cary. $3.75.

The author and compiler of this volume has collected a large number of critical opinions of Tennyson, and they are illustrated with eighteen pictures, which in themselves are criticisms of the author's power of impressing himself upon an artistic mind. Miss Cary herself has written an excellent but succinct life of the poet, giving everything needed to apprehend its grave simplicity. Teachers of English literature will find the volume useful.

TRUE BENJAMIN FRANKLIN: Sydney George Fisher. $2.00.

This biography brings together everything known of Franklin, and rather emphasizes his faults and weaknesses. It reveals nothing not sufficiently well known to all students of colonial and Revolutionary history, but it may serve to prevent some young admirers of Franklin's worldly wisdom from accepting him as an infallible counsellor.

UNDERGROUND RAILROAD FROM SLAVERY TO FREEDOM: Wilbur H. Siebert. $4.00.

The existence of this book is an anomaly. It is the history of years of deliberate lawbreaking, in which more than three thousand persons were engaged; which encouraged continuous uneasiness in the South, and was one of the chief agents in producing the feeling that made secession possible, and it is written with such reverence for the three thousand as might properly be given to exceptionally patriotic saints. However, this feeling causes the editor to be entirely frank, and the reader, Northern or Southern, is at liberty to interpret the story to suit himself. It is noteworthy that by far the larger number of the road "hands" were religiously eccentric, and that many found that from forswearing the constitution to abandoning religion was an easy descent.

WHITEFOORD PAPERS: Edited by W. A. S. Hewins. $3.10.

These letters and papers are the manuscript remains of Col. Charles Whitefoord, of the English Army in the war of '45, and of Caleb Whitefoord, Goldsmith's intimate. The former reviews Culloden, and the events immediately following, with the calmness of a Cromwell, yet he was capable of kindness on occasion, and obtained Mr. Alexander Stuart's pardon from Cumberland. The latter, who had the reputation of saying brilliant things by the column, writes cleverly both of wits and of statesmen.

WITH KITCHENER TO KHARTUM: G. W. Steevens. $1.50.

No journalist of this generation has produced a war-story equal to this, for no set of journalists before those who marched with Kitchener has had at one and the same time such an ideal military hero as the Sirdar to celebrate; an army so strangely fashioned to describe; a country so strange and pitiless for scenery, or a foe so deadly and implacable and mysterious as the Sudanese Arab. The most stupid of reporters could not make the story dull. Mr. Steevens makes Mr. Kipling's wildest tale seem tame by comparison. The book has a long life before it.

WORKS OF EDWARD EVERETT HALE. 10 vols.

This author, a Boston Unitarian minister, and the writer of *The Man Without a Country*, has published many other short stories so closely resembling truth that an agreeably disposed rival once called him "a forger and counterfeiter," and those which he cares to preserve are collected in this edition. The first volume, *The Man Without a Country*, is composed entirely of ingenious "counterfeits." The second, *In His Name, and Christmas Stories*, is heterodox here and there, and not to be recommended to children; but no one who desires to be acquainted with the characteristic literature of Boston can neglect even this, for it embodies the very best product of "the general union of total dissent," as Lowell called Unitarianism.

Books Received.

FAMILIENFREUND. Katholischer Wegweiser für d. Jahr 1899. Pp. 112, IV^to^. St. Louis, Mo.: "Herold des Glaubens." (B. Herder.) Price, 25 cents.

SAGESSE PRATIQUE. (Pensées—Récits—Conseils.) Ouvrage traduit de l'allemand sur la 6^e^ édition par l'Abbé L. Collin. Paris et Lyon: Librairie Delhomme et Briguet. 1898. Pp. 485. Price, 3 fr., 50.

DIRECTOIRE DE L'ENSEIGNEMENT RELIGIEUX dans les Maisons d'Éducation. Organisation—Méthode—Qualités du Professeur—Appendice Bibliographique. Par l'Abbé Ch. Dementhon. Troisième édition, revue et complétée. Le Même. 1898. Pp. 492—324.

HISTORY OF ST. RAYMOND'S CHURCH, Westchester, N. Y. By the Rev. D. P. O'Neill. N. Y. C. Protectory Print. Pp. 23.

SAINT JOSEPH OF JESUS AND MARY. Priedieu Papers in His Praise. By the Rev. Matthew Russell, S.J. Dublin: M. H. Gill & Son. (New York: Benziger Bros.) Pp. 159.

ST. IGNACE DE LOYOLA. "Les Saints." Par Henri Joly. Paris: Victor Lecoffre. 1899. Pp. 227.

ST. ETIENNE, Roi Apostolique de Hongrie. Par E. Horn. "Les Saints." Le Même. 1899. Pp. 197.

THE STRUCTURE OF LIFE. By Mrs. W. A. Burke. With a Preface by the Rev. William Barry, D.D. London and Leamington: Art and Book Company. New York: Benziger Bros. 1898. Pp. 243. Price, 2 shillings.

THE LIFE OF CESARE CARDINAL BARONIUS, of the Roman Oratory. By Lady Amabel Kerr. *The Same.* 1898. Pp. 420.

THE CHURCH AND THE LAW. With Special Reference to Ecclesiastical Law in the United States. By Humphrey J. Desmond, of the Wisconsin Bar. Chicago: Callaghan & Company. 1898. Pp. 133. Price, $1.00.

SACRED SCENES AND MYSTERIES. By J. F. X. O'Connor, S.J. (Illustrated.) New York, London, and Bombay: Longmans, Green & Co. 1898. Pp. 144. Price, $1.00.

How to Pray. Translated from the French of Abbé Grou, S.J., by Teresa Fitzgerald. Edited with Preface by Father Clarke, S.J. London: Thomas Baker. 1898. Pp. 204. Price, 3 shillings.

Fantasies from Dreamland. By Ernest Gilliat Smith. Illustrated by Flori Van Acker. London: Elkin Mathews. 1899. Pp. 39. Price, 4 shillings.

Ordo Divini Officii Recitandi Missaeque Celebrandae pro anno communi 1899. Baltimorae: Typis Joannis Murphy et Sociorum. 1899. Pp. 142.

Un Apotre: le p. de L'hermite des Missionaires Oblats de Marie Immaculée. Avec une étude sue Les Descendants de Pierre l'Ermite. Par Le R. P. Marius Devès de la même Congrégation. Paris et Lyon: Librairie Delhomme et Briguet. 1898. Pp. 515.

Veneration of the Blessed Virgin. Her Feasts, Prayers, Religious Orders, and Sodalities. By the Rev. B. Rohner, O.S.B. Adapted by the Rev. Richard Brennan, LL.D. New York, Cincinnati, Chicago: Benziger Bros. 1898. Pp. 336. Price, $1.25.

Ancient and Modern Palestine. By Mary B. Rotthier. From the French of Brother Lievin de Hamme, Order of Friars Minor, residing at Jerusalem for the last forty years. Fourth edition, revised and enlarged, with maps, plans, and views. Vol. I, pp. 417; Vol. II, pp. 532. 1898. New York: The Meany Printing Company.

The World's Unrest and its Remedy. By James Field Spalding. New York, London and Bombay: Longmans, Green & Co. 1898. Pp. 239. Price, $1.25.

The Saints: Saint Vincent De Paul. By Emmanuel de Broglie. Translated by Mildred Partridge. With a Preface by George Tyrrell, S.J. London: Duckworth & Co.; New York: Benziger Bros. 1898. Pp. 257. Price, $1.00.

The Catechism of Rodez explained in form of sermons. A work equally useful to the clergy, religious communities, and faithful. By the Abbé Luche. Translated and adapted to the wants of the American public by the Rev. John Thein. St. Louis, Mo.: B. Herder. 1898. Pp. 528.

Illustrated Explanation of the Holy Sacraments. A complete exposition of the Sacraments and the Sacramentals of the

Church. Adapted from the original of the Rev. H. Rolfus, D.D. With a Reflection and Practice on each Sacrament by the Very Rev. Ferreol Girardey, C.SS.R. New York, Cincinnati, Chicago: Benziger Brothers. 1898. Pp. 307.

LASCA AND OTHER STORIES. By Mary F. Nixon, author of "With a Pessimist in Spain." St. Louis, Mo.: B. Herder. 1898. Pp. 190. Price, 60 cents.

WESTCHESTER. A Tale of the Revolution. By Henry Austin Adams, M.A. St. Louis, Mo.: B. Herder. 1898. Pp. 264. Price, 75 cents.

DE JUSTITIA ET JURE. Tractatus Compendiosus in usum Scholarum praesertim in Britannia auctore Thoma Slater e Soc. Jesu. Londinii: Burns et Oates. 1898. Pp. 96. Price, 2s. 6d.

LEHRBUCH DER KIRCHENGESCHICHTE. Von Prof. Alois Knoepfler, Dr. Theol. München. Auf Grund akadem. Vorlesungen von Dr. K. J. von Hefele, Bischof, Rottenburg. Second edition. Freiburg im Breisgau. St. Louis, Mo.: B. Herder. 1898. Pp. 783. Price, $3.20.

TWO SUCCESSFUL CÆSAREAN SECTIONS. By G. M. Boyd, M.D. Reprinted from the *American Journal of Obstetrics*. New York: William & Co. 1898. Pp. 5.

LIFE OF THE VENERABLE SERVANT OF GOD, JULIE BILLIART, Foundress and First Superior-General of the Institute of Sisters of Notre Dame. By a member of the same congregation. Edited by Father Clare, S.J. London and Leamington: Art and Book Company; New York, Cincinnati, Chicago: Benziger Bros. 1898. Pp. 403.

CYRIL WESTWARD. The Story of a Grave Decision. By Henry Patrick Russell, Late Vicar of St. Stephen's, Devonport. *The same.* 1898. Pp. 239.

OXFORD CONFERENCES: Second Series. Lent Term, 1898. By Joseph Rickaby, S.J. London: Burns & Oates; New York: Benziger Bros. 1898. Pp. 79. Price, 1 shilling.

GENERAL INTRODUCTION TO THE OLD TESTAMENT. The Canon. By William Henry Green, D.D., LL.D., Professor of Oriental and Old Testament Literature in Princeton Theological Seminary. New York: Charles Scribner's Sons. 1898. Pp. xvii—209. Price, $1.50.